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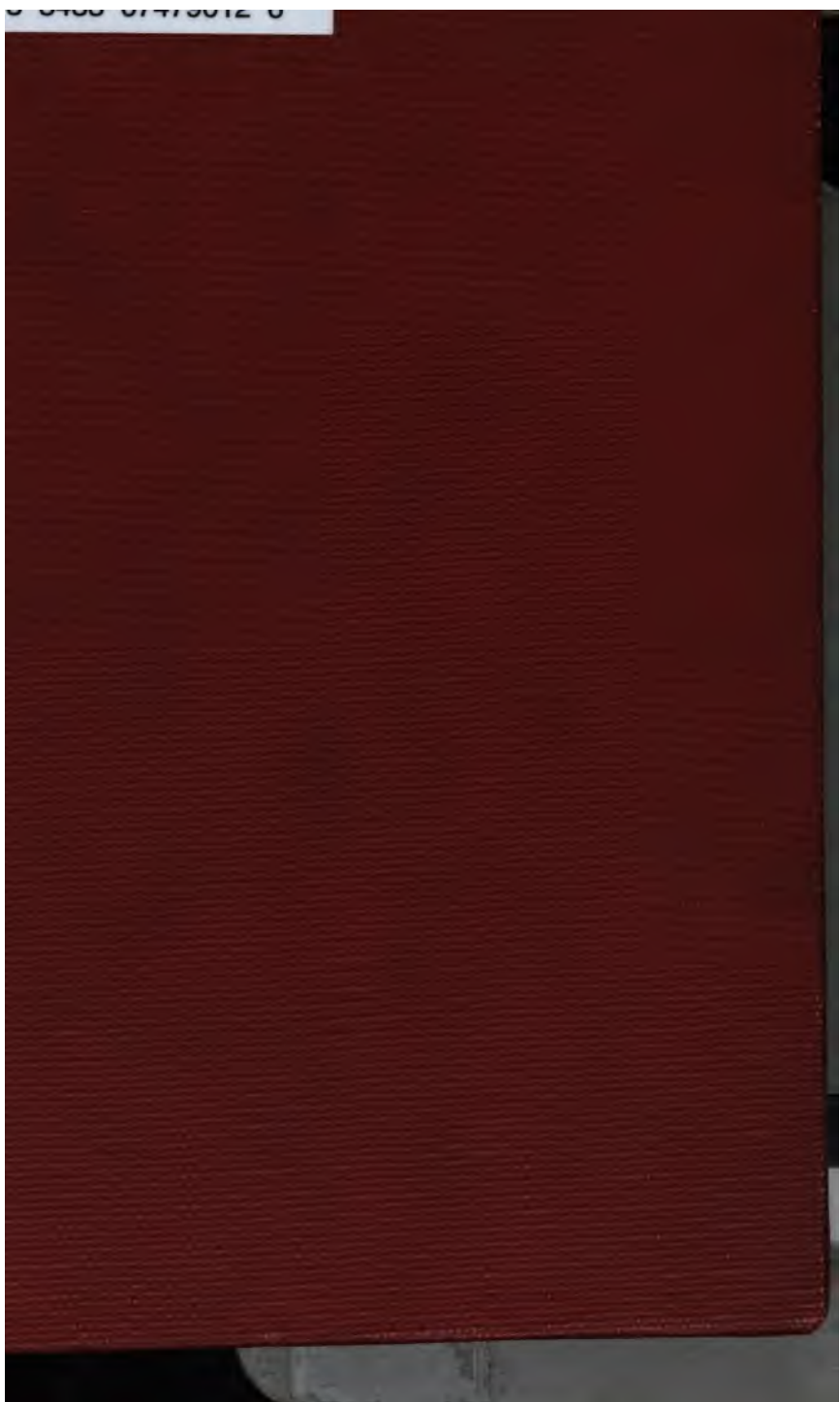
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HINTS  
FOR  
HOME READING

A SERIES OF CHAPTERS ON BOOKS AND THEIR USE

BY  
CHARLES DUDLEY WARNER, M. F. SWEETSER, F. B. PERKINS, CYRUS  
HAMLIN, HAMILTON W. MABIE, EDWARD EVERETT HALE,  
JOSEPH COOK, HENRY WARD BEECHER AND  
LYMAN ABBOTT

*Edited with an Introduction by*

LYMAN ABBOTT

WITH WHICH IS INCLUDED A NEW AND REVISED EDITION OF

SUGGESTIONS FOR LIBRARIES

BY GEORGE PALMER PUTNAM

TOGETHER WITH PRICED LISTS OF SUGGESTED SELECTIONS OF 500, 1,000 AND 2,000 VOLUMES  
OF THE MOST DESIRABLE AND IMPORTANT BOOKS

G. P. PUTNAM'S SONS

NEW YORK LONDON  
27 WEST TWENTY-THIRD STREET 24 BEDFORD STREET, STRAND  
The Knickerbocker Press

1892





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A SERIES OF BOOKS FOR THE HOME

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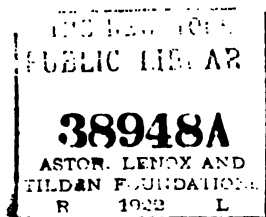
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## INTRODUCTION.

THE home ought no more to be without a library than without a dining room and kitchen. If you have but one room, and it is lighted by the great wood fire in the flaming fireplace, as Abraham Lincoln's was, do as Abraham Lincoln did : pick out one corner of your fireplace for a library, and use it. Every man ought to provide for the brain as well as for the stomach.

This does not require capital ; there are now cheap editions of the best books ; it only requires time and forecast. We write in a private library, and a fairly good one for working purposes, of three thousand and odd volumes ; we began it twenty years ago, on a salary of \$1,000 a year, with five books—a commentary in four volumes and a dictionary. The best libraries are not made ; they grow.

In forming a library, if your means are small, do not buy what you can beg or borrow. Depend, as Joseph Cook does,

as many of the greatest authors have done, on public libraries—the District Library, the Lyceum, the Book Club, the Circulating Library—or on more fortunate friends. Buy only what you cannot borrow.

At first buy only books that you want immediately to read. Do not be deluded into buying books because they are classics, or cheap, or that you may get rid of an agent. One book read is worth a dozen books looked at. No book is possessed till it is read.

Reference books constitute an exception, and an important exception, to this rule. These are the foundations of a good library. The essential reference books are Webster's Dictionary—for the family use Webster is incomparably the best—a good atlas and a cyclopædia. Any school atlas will do (and a second-hand one can be had for almost nothing), though, if you are able to purchase it, a good atlas is much better; and best of all is a wise selection of atlases. There is no best cyclopædia; your choice must depend upon your resources, pecuniary and mental.

In purchasing books, exercise a choice in editions. The lowest priced books are not always the cheapest. Buy books of transient interest or minor importance—all novels, for example, and current books of travel—in cheap forms. On the other hand, histories, classics of all sorts, and generally all

permanent books, should be bought in good binding and good type. It takes well-seasoned lumber to make a good family library.

Have a place for your library. Respectable hanging-shelves can be bought in our cities and towns for a dollar and upward. A dollar spent in pine lumber, and a little mechanical skill, will make a larger and better one. Varnished pine is handsome enough for any parlor. A place for books will cry to be filled till it gets its prayer answered. Book-shelves preserve books. One shelf of books gathered together is a better library than twice the number scattered from attic to cellar.

Finally, a taste for reading is an essential pre-requisite to a useful library. A well is of no use if you never draw water from it. At the same time a good library in the household, accessible to all, from baby to grandmother, is one of the best influences with which to develop a taste for reading. Have no books so fine that they cannot be used. Have few or none under lock and key. Books were made for readers, not readers for books.

These articles, contributed by different writers, out of their own wide observation and life experience, were originally sought for the columns of *The Christian Union*, in the hope that they would conduce to the development of family libraries



in many homes. They are now gathered into one volume, with such modifications in form as were necessary to make a homogeneous volume, with the belief that in this permanent form they will continue to serve this mission yet more efficiently.

L. A.

22 WASHINGTON SQUARE, N. Y.

# HINTS FOR HOME READING.

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## I.

### WHAT THE PEOPLE READ.

BY M. F. SWEETSER.

CHARLES LAMB once said, in his quaint and delightful way, that he wished to ask a "grace before reading" more than a "grace before dinner." There never was a people so addicted to reading as our own, even amid the electric rush of western life, and ever fresh material is being prepared for their edification and amusement at the rate of seventy new books per day, besides uncounted millions of papers and magazines. Is this literary feast of such a character that we may ask a blessing upon it, or should we rather recite the Black Paternoster before partaking thereof?

"Read not the Times; read the Eternities," cried Thoreau, from his academic grove by Walden Pond. But it is essential that the citizen of a republic should read the Times also, and there is no duty which the average American discharges more

faithfully and zestfully. Every morning and evening millions of newspapers are flung off, hot from the roaring presses, to be eagerly perused in cars, shops and offices by all men who can read. Those papers are in chief demand which are alive and spicy, howbeit, unfortunately, these traits are often quite separable from sagacity and purity, and the Macaulay order of journalism is incompatible with paragraphing. When to the city dailies we add the rural weeklies, the story papers, the agricultural and specialist organs, and the great host of religious papers, the wonder rises how America can find time to attend to such a mass of ephemeral prints, and it seems that the larger part of our reading must be done outside of books. And so extensive is the purview of the modern newspaper, so various are the subjects of which it treats, and so highly trained (in many cases) are the editors, that the systematic reader thereof may readily become possessed of a fund of broad and available knowledge. Many men of high position, with great libraries in their houses, read almost nothing but newspapers, and from this source alone obtain copious resources for conversation on many subjects, so that they often appear more intelligent than the professional scholar. The dark side of the picture is found in the accounts of ghastly and demoralizing events whose details are given with such zest in some of the papers; and in the rollicking levity with which certain


of the later humorists treat the most sacred and serious subjects.

The magazines occupy a midway position between the newspapers and books, and contain literature which in many cases is not ephemeral. Their circulation is very large, and half-a-dozen have an aggregate sale of nearly half a million copies per month ; while there are scores of others with large lists of subscribers. Profit, pleasure and instruction may be gained in reading the chief illustrated magazines, as well as the "Atlantic Monthly" and the Reviews ; but most of the smaller periodicals are weak, meagre and platitudinous to the last degree.

The paramount position which fiction holds in the estimation of our reading public is definitely attested by a recent tabulation of the reports of more than a score of public libraries, which showed that sixty-eight per cent., or a little more than two-thirds of the books taken out, were novels. The great Public Library of Boston, with its 370,000 volumes, also reports that fully two-thirds of its issues are of this class, although the consoling statement is added that the ratio is much less than a few years ago, before the attractive catalogues of history, biography and travel were published. Various expedients have been suggested, with a view to reducing this great preponderance of light reading, but the evil is one which it is

difficult to ameliorate, at least by any system of library legislation. Another examination of the issues of the Boston Public Library shows that the ratio of the standard historical and social-life stories taken out, is to the merely sensational and visionary as thirteen to forty, or, in other words, that three-fourths of the novel-reading is given to the lowest attainable class of literature. Thus more than half of the volumes circulated by this great library, with all its safeguards and in one of the most enlightened communities of America, are vapid even if not vicious, and unimproving, if not absolutely harmful. There are advocates of the *panem et circenses* theory of government who find even this state of affairs encouraging, believing that it is a gain to the body politic to have the lower classes devoting that time to novel-reading which might otherwise be employed in more dangerous ways. The principle may be good under certain circumstances but the substitute is certainly a perilous one.

The Buckles and Leckys of the twentieth century may demonstrate the directness of the connection between the rise and development of the tramp-scourge and the contemporaneous flooding of the Republic with cheap and inflammatory literature, in whose pages honest industry is contemned and heroism is found only in a wild and roving life and an eager readiness to resort to physical violence. For years unscrupulous publish-



ers have been sowing dragons' teeth in the precious soil made fallow by the war epoch, and now the appalling harvest is springing up on every side.

The love of fictitious narrative is so strong and confirmed a trait of human character that great efforts should be made to render it in some way beneficial to society and the individual, or at least far different in its results from what it now threatens. Charles Reade prepared himself for his life-work by reading a novel a day for several years ; and now, out of the ripeness of his experience, proclaims that the only worthy end of fiction is to correct national and social abuses. Sir John Herschel recorded his conviction that the novel is "one of the most powerful engines of civilization ever invented." Canon Farrar recommends clergymen to read good novels in their leisure hours ; and a famous Oxford lecturer has advised all students in holy orders to peruse romances carefully, to enlarge their ideas and to give them social graces.

Anthony Trollope says that the novel has well-nigh succeeded to the sermon as a former of character, and Dr. Draper claims that the printing-press has superseded the pulpit. If this is quite true (and we fear that it is not altogether untrue) the world is in a bad way, and it behooves our *illuminati* to cease their interminable dissensions about ecclesiastical millinery and abstract theories and to take counsel as to the

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remedy. If the high duties and principles of a true and noble life can no longer be as efficiently inculcated by essays and addresses as by extended parables and under disguise of romance, the new methods must be deeply studied and lovingly wrought out. The seeds which Richardson planted in England and Charles Brockden Brown in America, have developed into trees which overshadow the Anglo-Saxon race, and it cannot yet be seen whether their fruits shall be full of healing or of spiritual death. The unsullied purity and splendor of Scott are counteracted by the grossness of Fielding; the sin-scourging invectives of Thackeray by the hot poison of Laurence; the saintly purity of Macdonald by the inflamed suggestions of Ouida. Mr. Carker and Becky Sharp are as well known as Leatherstocking and Romola; and Claude Duval and Jack Shepard have a wider constituency than Adam Bede. Thackeray has somewhere said that all people with healthy literary appetites love novels, but the meaning of the objective word has been sadly perverted even since his day.

The most serious attack of unbeneficial literature is made upon the youth of the country, and its avenue of advance is through the flash newspaper and the low grade of cheap novel. The number of the former is legion, and their general uniform is illustrated by sensational head-lines and tawdry woodcuts. No fewer than twenty-five of these papers are published

in New York alone, and it is estimated that they have three million readers every week. Many others are printed in other cities and count their added millions of readers. Besides the ordinary channels of the mails they are scattered broadcast through the country by the news companies, and their coarse illustrations are seen on every news-stand and in the stationery shops of the remotest hamlets, amid the pastoral innocence of the hill-country and the prairies. There is no other agency which is so effectually leavening the nation, for the flash paper penetrates to solitudes where even the circuit-rider never appears, and far beyond the blue-and-white signs of the telegraph companies.

A recent reviewer, after examining great numbers of these multiplying productions of a degraded press, writes that: "Nothing good can be said of them. They must be characterized as bad, worse, worst." The titles of the stories are viciously sensational and the situations are of the most impossible character, with high spice of hair-breadth adventure, prurient description and scandalous suggestion. Picturesqueness, delicacy, purity are all alien to these blood-curdling fictions, and the normal and healthy conditions of life are not considered. The heroes are those most regardless of long-settled social and natural laws, and their most notable achievements are triumphant revolts against the very nature of things. Their arma-



ment is complete and efficient, their combative skill is marvelous, and their language and habits are those of the slums. Occasionally a trite moralism or a plagiarized description is introduced as a foil, or as a contrast by which to heighten the color of the narrative, but the next chapter brings back the rattle of the frontier revolvers, the howls of the South Sea pirates and the vulgar-genteel dialogues of the buckram lords and ladies. And the reader ever draws a lengthening chain, for no sooner is Chincapin Dick brought to his reward in the last chapter of one story than Deadwood Jim enters the most interesting part of his brutal career in the same paper, and Calamity Jane appears on the scene in the first chapters of another serial.

And what is the result of all this mighty flood of unsavory literature? Evil, and evil, and evil again. The tranquil and industrious home life, with its sacred peace and unceasing blessings, is held up to scorn, and the ideal career is one of wild adventure and lawless force, ending in the acquisition of dazzling honors and delights. Appetites depraved by heredity are pampered and glutted in their unnatural tastes and during the most tender formative years, and the broad road to perdition is opened before the myriads of little feet. The uneventful life of school and shop, the working days and monotonous evenings, are set over against the dashing deeds and passionate joys of the putative heroes of the printed page, and appear

all the more dull and profitless by the comparison. Still worse and more pernicious lessons are taught to mere children, who become wise beyond their years, and are prepared for deadly dangers. The school-boy swaggers about his home, and talks the Bowery slang, and apes the inflections of the hoodlum, and then with his comrades endeavors to outrival the extraordinary ruffians who are set up as the heroes of his hidden reading. The instructors in some of our public schools keep a watch on the reading of their pupils, and report that the most unruly and rebellious boys are those who are addicted to the study of these fictions.

Many of the women of America find their light mental exhilaration in a similar manner in the pages of certain magazines professedly devoted to their amusement, and in the long lines of novels written by experts of the Southworth school. There is also a group of weekly papers working on the same line, and constantly purveying a light, frothy and turgid literature to its readers. This class of fiction is by far less dangerous than the stronger and more fiery forms which are placed before the sterner sex; and yet the imaginary conditions of life therein depicted and suppositious possibilities set forth, undoubtedly stimulate thoughts which result in terrible revolts against the laws of social safety.

There is another class of publications, issued secretly from hidden press, whose pages are saturated with the most ter-

rible poison, and breathe out a fatal spiritual malaria wherever they fall. Therein the foulest morasses of sensualism are portrayed in the plainest language, appreciatively, skillfully and even enthusiastically, and the art of Hades is called in to illustrate the reeking pages. Carefully-sealed circulars are sent out broadcast, mainly to young people, of both sexes, giving lists of these books and their prices, and inviting orders. College and academy catalogues are often used as mediums for obtaining addresses, and the curiosity of the students is relied upon as a powerful assistance to the traffickers. The books are gloated over in secret, and are handed on from one youth to another, until whole neighborhoods are deeply infected with the virulent poison, and the gravest consequences ensue. If in the mysterious future beyond the tomb there is a torture more horrible and pitiless than any other, it must be reserved for the men who live by this infernal trade, and who lure innocent souls into the downward paths of perdition for the sake of a few dollars of gain. If the State may adjudge the penalty of death for those who slay the body, how much more should it exterminate, as vipers or scorpions, those who brutalize the youth and flower of the community, and thus prepare unnumbered woes for society. Of late years, the Society for the Suppression of Vice has dealt many vigorous and valiant blows at this hydra-headed monster, and has gained several important successes.

## II.

### WHY YOUNG PEOPLE READ TRASH.

BY CHARLES DUDLEY WARNER.

IT seems to be assumed, in all the discussions on Books and Reading, that reading is, like exercise in the open air, a good thing in itself ; that there is some virtue in the mere act of reading without reference to the thing read. It is true that the art of reading is a necessity in our modern life ; a person is at a great disadvantage without it ; but I fancy that its value in the making of character, which is the great object of life, is a little over-estimated. Certainly, when a person has only learned how to read and not what to read, he is in great peril.

Reading as a means of cultivation, or as a pastime, we must remember, is altogether a modern habit, and it only prevails as a general habit in a few countries. The great majority of mankind get along without books and without newspapers, and

still exhibit most of the essential virtues and all the vices of reading communities. I knew a New England man who by diligence and shrewdness had amassed a good fortune and wore black broadcloth clothes every day ; he understood men and human nature, and by his ability he obtained control of all the political movements of his region, and he used his influence exactly as the reading politicians used theirs ; and yet he could not read a word, and could write nothing except his name—he did not write that elegantly, but it had a good appearance on a check. He was conspicuous in the community where he lived by reason of his literary deficiency, but he would not have been in ancient Greece nor in modern Italy. His education was that of the majority of successful men in past ages, and even in not remote times, when the clerkly accomplishments of reading and writing were considered effeminate. Most of our representatives at Washington can read—though some of them not to much purpose—and write, though they cannot all read their own writing, but many of them retain that old prejudice, not to say contempt, in regard to the lettered class which men of action have always felt. The first Napoleon was illiterate ; he was an insatiable devourer of facts and ideas—that is, such as he could use for himself—and he did not value the medium through which he got them ; he never resorted to books. He used the news-

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papers, it is true, but exactly as he would use a squad of soldiers, or a battery, or a flag of defiance or of truce ; he used them, as they have been used occasionally since his day, as a medium to lie in. But there was one good thing about Napoleon : he had a wholesome fear of literature and literary people ; he was able to apprehend their ability to diffuse ideas which were hostile to his method of governing. Some of our public men resemble him in that.

I think the extent of the habit of reading is much over-estimated even in reading countries. There is a large reading class in Germany, in China, in England, in America, in Iceland, and in the cities of France ; outside of these countries and a few colonies reading is not indulged in. Of all these countries the United States is the land in which the habit of reading is most prevalent ; and yet the most striking fact about our population is that so few of them read when most of them know how—I mean how to read to themselves, for so rare is the accomplishment of reading out aloud that we have to pay money to hear such performers on our language ; they are rarer than fair piano players. Nearly everybody takes a daily snatch at the newspaper, at the summary of news or the telegraph columns, and the base-ball record, and occasionally persons follow for days the columns devoted to some singular accident or curious murder—even women have acquired the

art of deftly skimming the cream off the morning journal—but comparatively few of the entire population, even the educated, read books. Unless a book by some good luck becomes the fashion and is recommended in conversation, few see it; the number of people who originally seek out the readable book from their habit of craving it is very small. When a story becomes the fashion everybody reads it; but who is everybody? Why, a new novel is to have a “run” if ten thousand copies of it are published—ten thousand copies for forty millions of people. And there are books that “everybody” has read, and all the newspapers talk of, which have not got beyond the third or fourth thousand. The late Samuel Bowles once told me his experience. He had written his capital book on the Far West at the time of the Pacific railway excitement, when millions of people were eager for the information his book contained. Never did book seem to be in greater demand; it was sold in England as well as in America, and all the newspapers of both countries quoted from it and commented on it. Mr. Bowles said that he never met a person who had not read it—or who did not say he had read it, I forget which. And yet, he asked, how many copies do you suppose satisfied this enormous demand of everybody? Fifteen thousand filled the market.

We boast about the circulation of our newspapers. The

best of them are daily marvels of news, of information, of miscellaneous reading, of entertainment of all sorts. They are the cheapest things manufactured in modern days. Considering the capital in brains, industry and money put into every number, they are at their price the wonder of our civilization. And yet the most wonderful thing about them to me is the smallness of their circulation compared to the population. Take such a centre as New York, with a compact population of nearly two millions, and radiating lines of quick distribution that enable the newspapers within a few hours to reach millions more, and set against this the actual circulation of the three or four commanding journals. It is a mere bagatelle.

Still there are many newspapers, and a large proportion of the population sees one every day—that is, of the city population ; but the number of people who master the contents of a daily newspaper is not large. Readers pick out of them the items of business or amusement or politics that interest them. And it is hardly fair to credit our people with the habit of reading because they glance at the daily newspapers, or because in the country they are in the habit of spreading the excellent weeklies over their faces to keep the flies from disturbing their Sunday nap. I believe that the majority of business men read a book very rarely ; the majority of young men in business and in society I fancy read little—they do not give their evenings



to reading, and are not apt to take up a book unless it becomes the talk of society. People who spend a great deal of money on dress, on dinners, on amusement, would think it extravagant to buy a book, and if one is commended to them they will wait till they can borrow it or get it from the library. They do not hesitate two minutes about an ordinary two dollar dinner, but they will wait months to borrow a fifty cent book.

Those who have to deal with the education of the young get revealing glimpses into the state of culture in the households of our highly intelligent country. A professor in one of our leading colleges told me not long ago that a freshman came to him, after he had been recommending certain books in the literature class, and said he had never read a book in his life. This was literally true; except his text books he had never read a book; he had passed a fair examination, but of reading he knew no more than a Kaffir. Another professor in another college, also one of the highest in the country (both of these are Eastern colleges, in the centre of the best culture in America), told me more recently that a sophomore who stood well in his class came to ask him where he obtained certain facts which he referred to in the class-room. It came out that the young man never had read a book, didn't know what the sensation was, or how to set about it, and had not the faintest conception of literature. He had no notion of the

pleasure or profit to be got from reading ; the world of books was absolutely beyond his imagination, and he could not conceive what people found in it. The professor at length induced him to read one of Scott's novels, but the boy found it a very tedious and uninteresting occupation. These two instances are extreme, but only in a degree ; a taste for literature is not common, and ignorance of it is common even among college undergraduates.

And we might expect this to be the case where we see so few households in which reading is a habit. Here in New England there are books which have gradually accumulated in almost every house. Not seldom you will find a large number of books, standard works, books of the best literature ; but in some of these houses which have book-shelves lined with the riches of all ages the questions you will most often hear are, "What shall I read?" "What is there to read?" Those who ask these questions are readers after a sort ; they are probably the people who read the seventy per cent. of the books drawn from the circulating libraries, this seventy per cent. being the new novels.

Now, what I am coming at in this rambling paper is not proof that reading is a good thing, though much might be said in favor of the habit, and many people would not exchange it for all Mr. Vanderbilt's wealth. I am seeking one of the

reasons why the young who read at all read nothing but trash, as they are said to do. It is because their parents, or older persons about them, either have not the habit of reading or they also read trash. In such households as I have described, where the elders go about declaring that there is nothing to read, the children catch the tone and think there is nothing to read—that is, nothing except the latest story-book or the picture-paper. In the lower strata of society, where the mother has neither time nor inclination to read anything, and the father pores over the "Police Gazette," it is quite natural that his son should take the "Boy's Own" story paper about ruffians and burglars. The short of it is that the children in this country follow their elders. And I suspect that the vast majority of people care little for reading except as it furnishes them a smattering of news or gives them a temporary excitement.

### III.

#### WHAT TO READ.

BY FRED. B. PERKINS.

AS many persons, so many opinions," says the Latin proverb. Can there be a "Ten Comandments" for reading whose obvious universal simplicity and wisdom prove them by the mere statement? Not yet, if at all. At present the question, "What shall we read?" is almost as universal as the question, "What did the Sirens sing?" The utmost that can well be attempted is to set down a few hints about the present state of things in the matter of reading—hints, if possible, not entirely useless to the scholar and, if possible, of some service to the average intelligent youth.

*It is out of the question to read everything.* There are some eight thousand newspapers and periodicals in the United States and Canada alone, from daily to quarterly, and almost every one of them has some good original writing in it. Take the

newspapers and periodicals of England and English America only, and their issues (not number of copies, but number of issues) are about 620,000 a year; all different, and a great many very valuable. To read these, at say 300 working days a year of ten hours each, you would have to turn off (roughly counting) 2,066 a day, or 207 an hour, or about three and a half a minute; about one in every eighteen seconds. Try, now, what you can do in eighteen seconds with a Saturday's *Daily Tribune*, triple sheet; or with one number of *The Christian Union*; or with this single short paper. Why, it would be a smart clerk who could unfold and lay out and cut the periodicals as fast as that, ready for you to read. And this without one book. The new books appear at say 25,000 volumes annually in Christendom, being about eight and a half volumes per hour for your ten hour day's work. We can't read everything.

Take another illustration of the extent of this "great and terrible wilderness." There have been printed cyclopædias almost ever since there was any printing. Now, in the scholastic period, the whole body of attainable learning was considered to lie within two courses of study, one of three branches, the other of four, often called the *trivium* and the *quadrivium*, and together composing "the seven liberal arts;" and there was an old Latin phrase that was used to describe a

complete scholar : "*Qui tria, qui septem, qui omne scibile novit ;*" a man who knows the three, who knows the seven—in short, who knows all that is to be known. Now, the names of these two groups of studies will show how small was the range of mediæval learning. The *trivium*, "the three," were all concerned about language ; viz., grammar, logic and rhetoric. The *quadrivium*, "the four," were music, arithmetic, geometry and astronomy. This was the whole of the "seven liberal arts ;" the *forms* of thought, two departments of mathematics, one accomplishment, and the study of the heavens without the telescope. A cyclopædia of that day can be found in some large library or bibliographer's collection. It was one small quarto volume, not much larger than the school editions of Webster's Dictionary ; and it would be quite within practicability to know it all by heart, as people have known the Bible. But look at the current edition of the Encyclopædia Britannica in twenty-two volumes, each of them at least five times as large as the whole Middle Age cyclopædia, and the whole, therefore, a hundred and ten times as large. Vain the attempt to commit *that* to memory. But, further, we have one separate cyclopædia of one branch of knowledge, "Ziems-sen's Encyclopædia of Medical Science," in seventeen volumes about as large as those of the Encyclopædia Britannica ; others of mechanical science almost as extensive. Again I say, we

can't read everything! Indeed, the very definition of a universal scholar has perforce changed. It is no longer a man who knows everything, but only *a man who knows how to look for everything*; and even such scholars are not to be found growing on every bush.

How, then, to select? What shall we read? Abundance of codes are to be found. One is about as good as another. Take, and follow, the first one you come across, only remembering to do so no longer than you can enjoy it. Each is commonly either a record of what the codifier has found to suit his individual character, or what he has speculated out, or has received, as necessarily best for all characters. Mr. Emerson's three rules, which I have had occasion to criticise in another place, seem to be of the former class. They are :

1. Never read any book that is not a year old.
2. Never read any but famed books.
3. Never read any books but what you like.

They are suggestions "How *not* to do it," of course; cautions rather than directions; but I repeat that if you add to each the clause "unless you like," they will do very well.

As to answering my own question, "What to read," it cannot be done in full in less than a volume. Within the scope of this article it will be best not to attempt giving lists of books,

analyses and estimates, but to suggest something to assist readers in making their own selections.

*Read the great books*, if you can (it is not every one who can do it the first time he tries); the great poets, historians, philosophers, even theologians. Anyone who has well read the masterpieces (to read *well* a masterpiece is very nearly to deliberately study it) has the principal material for a well furnished mind. The Bible; Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Burns, Wordsworth, Hugo; Æschylus, Sophocles, Aristophanes, Molière; Herodotus, Thucydides, Livy, Sallust, Cæsar, Tacitus, Plutarch, Gibbon, Hallam; Plato, Aristotle, Bacon, Locke, Kant, Hamilton, Spencer—the “epoch-making” names as the Germans well call them; one who knows even moderately well the chief works of those men is already liberally educated—and boys and girls can enjoy them all, unless, perhaps, it be the final list of the philosophers. To understand such works as these is to understand human life and history in a broad, comprehensive way, as one understands the main slopes and great river-valleys of a country by mounting its highest peaks and looking abroad from them.

*Read periodicals.* Not idly and wastefully, but so as to keep up with the truth of the present as well as to learn the truth of the past. More and more, wise and good thoughts are published in these temporary forms. Anyone who has access to a



good number of them, and can acquire some faculty of selection, may choose say one article each out of six—or twenty—magazines and papers, that will keep him abreast of the progress of the age. A splendid feeling it is ; like the swimmer's delight of riding forward on great waves in the sea. You see all the kingdoms of the world ; and General Butler—who hates the newspapers—would say, shown them by the devil too. But it is not so. Much of the kindest and wisest thought of the day brightens newspaper columns and magazine pages. The important thing is to avoid being limited to one journal ; to see as many as possible, and to learn to choose what is valuable and to skip the rest.

*Amusing reading ; use with moderation.* Some persons dislike it as a child does rhubarb and magnesia. I knew an exceptionally intelligent editor, a lively, genial man, who always showed unfeigned distaste at fiction and the reading of it. Probably a book of travels, a biography, a natural history, would have been amusing to him. I know a lady of much culture, unusual excellence of character and high mental qualities, who finds *Pickwick* a monotonously stupid book. Such a condition of mind I cannot enter into. Select, therefore, for amusement something that amuses you : a comic almanac if it amuses you ; and from that upward to the thoughts of Joubert or Pascal or Antoninus. But take this amusement as you

would take dancing, or fishing, or a nap in your chair : when you really properly may. At other times refrain from it. In work-time, work ; in rest-time, rest.

*History is the backbone*, natural science excepted. Unless historically, upon the basis of the utmost possible historical knowledge, there can be no thorough acquaintance with theology, philosophy, political economy, social conditions and affairs—in short, with all human life and progress and activity on earth ; though of course the routine drudgery of business and investigation in physics do not require it. Let the general rule, therefore, be to have all your reading and all your thinking upon the best and fullest body of historical knowledge that you can acquire. Read, to begin with, one good summary of universal history, and commit to memory a short chronology, at the rate of one or two facts and dates to a century ; read one good history of your own country (Hildreth's is the best one), and one of your own State and town, if such there be ; then a good history of England, then one of France, one of Germany, and so on, filling out the series as far as circumstances permit.

*Employ the coöperative methods.* Make full use of any library within reach, and join a book club if you can.

What has thus been said may be summed up in a few words :

The utmost possible reading is a very little out of an enormous mass.

Codes of rules for reading may be tried but must not be relied on.

The famous books are, above all, indispensable.

Judicious use of a selection of periodicals is highly desirable.

Mere amusement in reading should be only cautiously indulged.

Historical methods are the only sound ones in most lines of reading.

The coöperative methods should be used.

## IV.

### PLANS OF READING.

BY FRED. B. PERKINS.

HAVING dealt in a preceding paper—in an imperfect way enough, it is true—with some general notions about reading, my idea now is to suggest a course of reading. But the fact is that, in the general sense of the words, the thing cannot be done. There is no one course of reading which is the ideal best one any more than there exists Plato's ideal tree, being (he thought) *the* tree, in general or in the abstract ; and he said it existed somewhere. As soon state exactly the one best career in life. A course of reading on all subjects ? On what single class or single subject ? For a youth or an adult ? For one of defective education, of average, or of superior ? For study, for information, for accomplishment or for pleasure ?

It is true that a general course can be laid out, as was done

by Chancellor Kent and by many others ; but the vast extent and dry aspect of such a course is a real Sahara to be scared away from ; not a "paradise of dainty devices" to be attracted into. A general course can be laid out, but it cannot be followed, at least, not unless there is a great part of a life-time to give to it. Two points, therefore, I shall state to begin with : *First*, any general course of reading, long or short, will almost certainly be mainly historical ; as, for instance, Pycroft's, the most sensibly handled of any of the sort in English ; where his historical part (including biography and collaterals) fills nearly five-sixths of his whole book. And, *second*, partial courses within the limits of some period in time, or on some definitely limited subject of research, or within some distinct lines of acquirement, can always be made interesting and profitable, and can be followed. One of two such courses, will show, I think, very easily, what I say cannot be done, and what can be.

Suppose, then, first, a young farmer, merchant or mechanic, with a common school education and perhaps a year or two of academy besides, whose object in reading is not merely to do some reading, not merely to "improve his mind," but to do a better, because more definitely practicable, thing, something well worthy of manly ambition and manly thought—we will say, to give himself a competent education as a voter or

American sovereign. European sovereigns are most carefully and elaborately trained for their profession—and so ought ours to be.

For such a purpose I know no better first book than that plain, dignified and powerful old-fashioned narrative, Marshall's "Life of Washington." The great and upright lawyer's simple and strong account of the great and upright general and ruler's life is full of high and healthy lessons. At the end, read Washington's farewell address twice. And then read, if it can be done with pleasure, or even without too much fatigue, "The Federalist." That monumental exposition of the very bones and vitals and heartstrings of our national organization is not obsolete yet, and will not be very soon ; and, while of the highest importance always, it is especially so at this moment. I wish no man could vote next year who could not pass a fair examination in "The Federalist." Still, if this massive structure of systematic reasoning is found too hard, put it by for some later year. I can hardly imagine a voter of any natural goodness of character casting a careless or unprincipled vote after a careful reading of Marshall. If Marshall's "Life of Washington" cannot be got take Irving's.

Lives of great men are vivifying centres of historic knowledge. Using the law of contrast, take now "Plutarch's Lives" and read them, and consider, as you go on, the differences be-

tween an ancient heathen and a modern Christian great man. And as you closed Washington's Life with his farewell address, close the series of Plutarch's heroes with a thoughtful reading—if you can find it interesting enough—of the "Thoughts of the Emperor Marcus Aurelius Antoninus." These two works will show you the best things that the heathens could do or think—Plutarch is action, Antoninus is morality.


Follow this somewhat pictorial method of beginning with a short course of history intended to present the progress of civilization and to give materials for a general view of humanity as a body, as the previous books were meant to exhibit noble individual and political and moral ideas. First comes Grote's "Greece;" and, if Finlay's is accessible (it is too little known), read that. These two books give an excellent and unbroken account of Grecian history from the mythological times down to and through the Greek Revolution. If Grote's eight volumes and Finlay's seven are too much, substitute Smith continued by Felton, which comes down to 1855 in one volume. Next, Mommsen's "Rome," and then Gibbon's "Decline and Fall," which do, after a fashion, for Rome what Grote and Finlay do for Greece. And if these are too long (together ten or twelve volumes), substitute Liddell's, Lord's, or Smith's single volume. For the Middle Ages read Hallam; and if that is not to be had, Robertson's "View of

Europe in the Middle Ages " will do very well, and so will Green's "History of the Middle Ages;" and when the history is thus gone over read Froissart's "Chronicles" for a wonderfully striking and life-like contemporary account. Now take Russell's or Dyer's "Modern Europe," then Alison's (1789 to 1852); always remembering that Alison is distinctly a Tory (aristocratic and anti-republican) writer. Having thus secured a connected view of the main story of human progress, narrow the scope and complete the study of this historical course by a few books on England and our own country. Green's "History of the English People" (the second enlarged edition) is perhaps the best of the short histories; if there is time for a longer one read Knight's "Popular History," eight volumes; and follow this with Stubbs' "Constitutional History of England," if you do not find it too tough; this is a very instructive book, but very solid, too. Read, for enjoyment at least as much as for instruction, Macaulay's history, which (with a preliminary sketch) covers the period from 1685 to 1702 (James II and William III). For the period from William III to the end of our Revolutionary war read Lord Mahon's (afterward Earl Stanhope) history. In like manner as Macaulay and Mahon give repeated and more detailed accounts of interesting periods, it will be useful to read Miss Martineau's "History of the Peace," following on



Alison's account of the Napoleonic wars, and very opposite to him in spirit, covering the time from 1800 to 1854.

Having thus viewed, though briefly, mankind in social progress from the dawn of history to the present generation, and then reviewed more closely that particular nation whose blood and manners and institutions, more than any other, we inherit, it remains to study our own nation, with whose greatest historic figure we began. Hildreth's history (6 vols. 8vo.) is the best ; it comes down to 1820 ; but it is dry. Bryant's (so-called) will do reasonably well ; it is to have one more volume yet—four large octavos in all ; and Ollier's, known as Cassell's, is also a fairly good book. Indeed, any one of the one-volume high-school histories—Willard's, Wilson's, Quackenboss'—has more in it than any ordinary person can remember. And now I would have "The Federalist," if it proved impregnable at first, tried it again, and I would follow it with Dr. Von Holst's "Constitutional History of the United States." Then I would have my young man read the history of his own State—there is one, sometimes good and sometimes not so good, for almost all of them—and the history of his own town or city, if there is one, and, lastly, the Constitution of his own State, and the municipal ordinances of his town or city, if any ; and I believe that young man will make an intelligent, judicious and useful voter ; and, besides




that, it will be very strange if during this course of reading he has not noted a good many questions on which to read further, or other books to examine. Such a course ought to give him a start at least as an independent selector for himself.

I have not space enough left to describe any other course so fully, but one or two of different sorts may be barely indicated.

*Biographical.* A peculiarly fresh and interesting view of general or special history can be obtained by selecting a series of Lives, or Lives and Times, of the most prominent and influential personages who have appeared among men. Here it will be found that the earliest biographies are Biblical, that of Moses being probably the best to begin with. The chain can not be kept unbroken, but some such succession could be made out as this : Moses ; the founder of a nation. David ; the rise of empire. Confucius ; a heathen moral philosophy ; Pericles ; a civilized Greek dictatorship. Socrates ; a Greek mission for free inquiry. Alcibiades ; Greek "personal politics." Demosthenes ; Greek patriotic democracy. Xenophon ; Greek soldiership and literature. Plato ; Greek idealism. Aristotle ; Greek national science. Alexander ; Greek conquest. Hannibal ; fighting it out in a losing cause. Mathias and the Maccabæan family ; patriotism upheld by a true religion. Cæsar ; Roman military genius, literature and statesmanship.

Augustus ; Roman administration. Herod ; a tyranny. Christ ; a Redeemer. I need not continue the list, but of course the materials become rapidly more sufficient, and then ample, and then overpowering. It must not be supposed that such a series represents any systematic development or succession on any single principle except, in a general way, the principle that the world improves. It is now a personal quality, now a national tendency, now an almost ideal "cause" that is represented, as the varying tides of the stream of time shift one way and another. Separate books on the great majority of such men are to be found ; such as the brief histories of Alexander the Great, Hannibal and Julius Cæsar, by Mr. J. S. C. Abbott, which would do very well for most readers ; and, on the principles of library cataloguing as now practised, the books which any library has about each will appear in the catalogue under his name in its alphabetical place.

*Literary* ; by masterpieces. One of Emerson's rules about reading to which I have before referred is, never to read any but "famed books." That I do not believe is a wise rule ; it is too exclusive ; but I can imagine very profound delight in a course of reading of the masterpieces of human intellect in their chronological order ; first coming down the line of the poets, then of the dramatists, then of the historians, then of the biographers, then of the philosophers (if



it be possible to read them), then of the wits and humorists, then of the romancers, then of the essayists, and so on.

*Religious* ; by sacred books. This, it is true, requires too much learning for its adequate study to be suited to popular reading ; but is worth a brief reference by way of comparison. We have the Chinese classics, the Buddhist Tripitaka, the Brahminical Vedas, the Zoroastrian Zend Avesta, the Sikh Adi Granth, the Greek Theogony of Hesiod (which comes as near being a sacred book as any they had), the Jewish Talmud, the Mohammedan Koran, the Scandinavian Edda, the Christian Bible. All these, or sufficient parts of them for the purpose, have now been translated into English. Much of many of them is inexpressibly dreary reading ; and yet the study of them in their historic and moral and spiritual relations is profoundly instructive and fascinating.

I have thus attempted to show how, instead of attempting to fix on one great (and as I believe impracticable and impossible) single ideal course of reading, the useful way must be to aim at something much more modest ; at one or another partial course, such as to fall within the possible reading time of one who has a living to earn. I cannot stop without adding that whatever is read, or is not, a good newspaper, coming not more seldom than weekly, should be read as a matter of duty. The perfect newspaper does not exist. If, now, there could be

combined the merits (so far as they differ) of the *New York Tribune* and *The Christian Union*, the result would about suit me. But a paper of their grade and general purposes and attainments will constantly keep the mind wide awake, and constantly suggest interesting trains of historical deduction, by the connection, every now and then, of to-day's news with any and every historical course of reading.

## V.

### PLANS OF READING.

BY CYRUS HAMLIN.

MAKE yourself familiar with De Quincey's distinction between the "literature of knowledge" and the "literature of power," and Ruskin's between "books of the hour" and "books of all time." The former is found in De Quincey's, "Letters to a Young Man whose education has been neglected," the latter in Ruskin's "Sesame and Lilies" in the lecture on Kings' Treasuries. In applying these distinctions do not forget the *range* of power we are to cultivate. It is not alone the feeling hopeful and strong that we want, but the actually having power in the various calls of life ; as well among the needy, the sick, the sorrowing, as in the ordinary social gathering, and with congenial friends, and in our own thoughts and purposes. Starting with this intent, there are several alternatives to choose between.

One might set about gaining an acquaintance with the great facts and events of history ; those that have most powerfully affected mankind. Take, for example, the rise and spread of Christianity, the Crusades, the revival of learning, the Reformation of the 16th century, the Puritan Revolution in England. Such a course would naturally lead to an acquaintance with the great movements of thought among men, the development of the various forms of art, of music, of literature ; English literature first and chief.

Another, and for many a more interesting way of arriving at substantially the same result, would be to take the great characters of history. It is no small thing, to begin with, to be in this way deeply impressed with the fact that there have been in the world men so different from their fellows in some way, so distinguished above them in will, or imagination, or power of intellect or of action, that they may properly be called *great*. The impression of such a character is one of the most vivifying and health-giving that can be made upon the mind of either young or old. It is a great mistake to consider the history of mankind as simply the history of its greatest men. At the same time the lives of great men furnish a very convenient means of acquaintance with history in general. But the more important advantage is the acquaintance with great qualities, with great forces of character, which are the great forces of so-

ciety and the world. And more light will be thrown upon your own character and life, on what is needful and possible for you, than by much study of self.

A list of names could easily be made out which would give the very essence of human history and life. It would of course vary with the taste of the reader, or the judgment of the counsellor. The following is only a partial hint of what one might be, taking names in different departments representing great epochs, traits of character and movements of thought : Constantine, St. Augustine, Charlemagne, Alfred the Great, St. Anselm, Richard I of England, Wiclif, Simon de Montfort, Savonarola, Luther, William of Orange, Queen Elizabeth of England, Michael Angelo, Cromwell, Beethoven. There is an English book, not republished in this country, very convenient and valuable in such a plan and worthy of being read in any placing : "Lectures on Great Men," by F. Myers. There is not space here to indicate individual biographies.

If you are not attracted by any consecutive plan, propose to yourself to become familiar with the great books of the world ; those that men will not let die. A capital introduction to them is through the series of "Ancient Classics for English readers," edited by Collins, and "Foreign Classics," edited by Mrs. Oliphant, together with the series of "English Men of Letters." But do not undertake to read all. Select the most



notable. And do not merely read about the authors and the books. Read the great books themselves, and read them studiously. Of the larger works, or collections, read portions. Everyone, for example, ought to read of Plato, the "Apology of Socrates," the "Crito," the "Phædo," the latter with due regard to the unsoundness of its reasoning. Publishers of "Libraries" could do worse than issue some of these dialogues in cheap form.

If you desire a less extensive plan, and your taste runs in that direction, take the great poets: Homer, Æschylus, Sophocles, Euripides, Virgil, Dante, Spenser, Shakespeare, Milton.

Make each a centre of study. Read the poems, or the dramas; then group other reading about these; work out from each one in the directions which may be suggested, or may be most attractive to you—poetry, literary criticism, philosophy, history. Such a plan, while most interesting, will lead into the regions of the deepest experience of mankind, the truest and best thought and emotion that the heart of man knows, and will also by natural connection lead to much of the most important history.

In fact, it matters but little where one begins if there be a thorough purpose to go forward. Human nature, with all its vagaries, is so thoroughly one that thoughtful study will carry one from the starting-point into all the chief fields of thought

and research, not by the mere hunting out every name that may be mentioned, or every classical or historical allusion, but by the natural current and affiliation of the main drift of the work, its leading ideas, its great sentiments and passion.

Another outline is suggested by one of the features of John Ruskin's scheme for the training of English youth—the St. George's Company. His intent, if I remember correctly, is that the associates in the company shall correctly learn, among other things, the history of five cities—Athens, Rome, Venice, Florence, London. To these should be added Jerusalem, as a centre of the most important early religious history. Such a plan would combine in the most comprehensive and varied way the different elements of interest and instruction in the long and strange experience of men, and would bring one into direct acquaintance with the most important developments of human nature and the moral and intellectual powers, most constant and efficient, in the past and the present, in moulding the convictions, the hopes and the daily conduct of men. A particular commendation of this course is that, if faithfully pursued, it will lead one to consider the principles of political life and the relations of men in society, and so throw light on those questions which are daily gaining in interest

and gravity, and which no intelligent person can afford to neglect.

The purpose of these plans is not entertainment, though any of them will furnish this in abundance ; nor the acquirement of knowledge, though they all lead to this. They start from and return to the idea that the object of our reading, as of any serious thought, is to know how to live ; that therefore we must know the world in which we live, and *that* is as much a world of reason, imagination, affection, as it is of physical toil, or business struggle, or social ambition.

We live by admiration, hope and love. You can hardly take a better guide in your reading. What things to delight in with reverence, what things to hope for, and what things to love deeply and purely—this is what you want from books and in books just as from and in living persons. To pass through the simple experiences of human nature, the responsibilities, the hopes, the griefs as well as the gladnesses, that attach to our common lot, to taste them in their pureness, to bear them with quietness and courage, to do our work with all our heart—this is a great thing ; to gain help for this is the great purpose in our reading, as in every friendship and all endeavor. And one of the chiefest blessings of books is that they bring to us the spirit of those who have felt the most deeply and acted the most manfully. They

cannot take the place of actual experience, but they prepare for it. They interpret it to us ; they bring to the light much that lies undiscerned in our own natures, and rightly used, guide the way to the true fellowship of patient and noble living which makes all men akin.

## VI.

### PLANS OF READING.

#### HENRY WARD BEECHER'S METHOD.\*

**L**AICUS. What are your methods of reading and of preserving the results of what you read?

*Mr. Beecher.* I read for three things ; first, to know what the world has done in the last twenty-four hours, and is about to do to-day ; second, for the knowledge which I specially want to use in my work ; and, third, for what will bring my mind into a proper mood. Different authors produce different effects upon my mind. Amongst the authors whom I frequently read are De Tocqueville, Mathew Arnold, Madame Guyon, and some of the old religious writers—some of the mystical ones. Thomas à Kempis' "Imitation of Christ" I keep within reach of my hands, both up stairs and down. The frets and cares of life are apt

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\* An exact stenographic report of an actual conversation.

to keep the lower section of the brain perturbed, and when you want to go to work on anything you are apt to carry trouble with you. There is an under-swell of discontent and unhappiness in you which unfits for the work which you want to do, and some authors have the peculiar quality of lifting you out of that into a serene and happy state. They excite the imagination and moral sentiment and lift me away above the dust into a state of mind in which I can work with facility and pleasure.

*Laicus.* Does fiction serve you in that way?

*Mr. Beecher.* Sometimes it does; but generally not. There are some authors of fiction whose works I like, but I usually prefer some work of solid information. I find I can enter to a very large extent oftentimes into the feelings which inspired the author when he wrote the book, and can tell what fibre of the man's mind was stirred as he wrote it. I feel it sensitively in mine, and a certain high temper and tone are attractive and exciting and uplifting to me.

*Laicus.* What is the use of poetry in that respect?

*Mr. Beecher.* It depends on whose it is. Poetry that elevates and poetry that gratifies are very different indeed; there is a great deal of interesting poetry that does not lift you, but merely entertains you where you are. But there is some poetry which carries you up to a higher sphere, particu-

larly John Milton's prose-poetry, and the writings of men like old Daniel. He is not much read now-a-days. This is also true of some of Shakespeare's sonnets, which are perhaps the most wonderful of anything he ever wrote.

*Laicus.* This is reading to get yourself into a right state of mind ; what we may call moral hygienic reading. On what do you depend for your knowledge of current thought—upon books or upon periodicals ?

*Mr. Beecher.* I gather it from both books and periodicals, and from conversation with men, from whom I get much that cannot be learned in any other way. I am a very slow reader.

*Laicus.* I have always told people just the reverse ; and I am going to tell them the same on this point, notwithstanding your statement. I once went to your house (you have perhaps forgotten it) and gave you the proof-sheets of a book on phrenology, of about three hundred pages, I suppose, which I wanted you to look through. You got up from the table and went and sat down in the window ; you took the book, turning over the leaves, sometimes apparently half a dozen at a time, saying as you went through the book : " That isn't true ; " " that's what I have been preaching all my life ; " " nonsense ; " " that's a pretty good idea ; " " never thought of this in that way before," etc., and by the time we were half-way through the dea-

sert you had finished the book and given me your opinion on it.

*Mr. Beecher.* I could do that on a subject with which I was already very familiar, but not otherwise. Reading with me incites to reflection instantly. I cannot separate the origination of ideas from the reception of ideas ; the consequence is, as I read I always begin to think in various directions, and that makes my reading slow ; and that being the origin of it psychologically, it has grown into such a habit that if I read a novel even, I read slowly. A common story that my wife would read in less than twenty-four hours I generally take two or three weeks to get through, though not necessarily so. I read a few chapters, lay the book aside, and take it up again at some other time. I find no difficulty in doing that.

*Laicus.* How do you make your selection of books from the great number that are published ? How do you judge what is worth reading and what is not ?

*Mr. Beecher.* Emerson says that a book ought never to be read before it is twenty years old.

*Laicus.* That's not your rule, is it ?

*Mr. Beecher.* No. I never inquire about the age of the book, but I am largely guided in purchasing them by men whose business it is to be posted in books. There are certain men to whom I can go and ask, "What is this author ? What



is the standing of this book? What has been said about it?" and they will tell me in a few moments just what I want to know. They can describe a book just as Sir Joseph Hooker can describe a plant. I go to men in that regard as I do in everything else. Whenever I want anything I go to the man whose business it is to be informed on the matter, and when I have been to two or three men of that sort I can often make out of what I have got from them a better statement than any one of them could make for himself.

*Laicus.* How is it in respect to old books—Plato, Bacon, and the like?

*Mr. Beecher.* Bacon I have read, but I cannot say I ever absorbed Bacon as I have John Milton. I have read a great deal of Edmund Burke. At one time he was a great favorite with me; and so was Dr. Johnson for a time; and the old theologians, Barrow and South, I also largely read. Barrow is the one solitary man speaking the English tongue who was a master of adjectives, and could use them endlessly and never once amiss; for, to a large extent, adjectives are like leaves on a switch; they may make it look pretty, as a branch, but they prevent it striking tinglingly when you use it. They cover up and smother the sense, and a style that is choice in its adjectives is far preferable to one that abounds in adjectives. I recollect a case in which my father at a public meeting

was appointed to draw up an article. He had written one sentence : "It is wrong." Some one in the meeting got up and moved in his enthusiasm that this be corrected, and that the sentence read : "It is exceedingly wrong." My father got up and said, in his mild way, "When I was writing out this resolution in its original shape that was the way I wrote it ; but, to make it stronger, I took out the 'exceedingly.'"

*Laicus.* You have made no mention as yet of reading for style, except incidentally.

*Mr. Beecher.* I never read for style.

*Laicus.* Would you advise young men to do so ?

*Mr. Beecher.* I think a young man might read for style profitably ; but, after all, reading for style has a very limited function after a man gets ideas. The best essay on style that I know is that by Herbert Spencer ; and every young man ought to get it, read it and practise it. He says that is the best style which takes the thought or feeling or fancy of the speaker, and has the power of reproducing it on the retina of another person's mind. Though the manner and the moods of doing this may vary in detail, there are certain great fixed principles which do not vary. First among these Herbert Spencer places this : that it is to be done with the least possible labor to the person receiving the idea ; and in this respect he is directly opposed to Coleridge, who puts forward

the theory that a man who has to dig for knowledge gets more benefit than one who acquires it without the trouble of digging.

*Laicus.* Don't you suppose your soaking yourself in John Milton has affected your style ?

*Mr. Beecher.* It gave me a conception of power and vigor which I otherwise should not have had. I got fluency out of Burke very largely, and I obtained the sense of adjectives out of Barrow, besides the sense of exhaustiveness. He possesses that rare merit of being exhaustive but never exhausting.

*Laicus.* I find in regard to myself that certain writers stimulate me ; that is true of Emerson and true of Carlyle. I don't pretend to be a student of Emerson ; but he always sets me thinking. There are some other writers I read, who are enervating. And I often find that my mind insensibly drifts somewhat into the methods of the last author I have read.

*Mr. Beecher.* That will not do any harm, because it only lasts a little while ; it is the habit of some sympathetic natures ; but it cures itself with the next new author they take up. If I were to read this week in some of the nobler writings of John Milton, you would hear the trumpet sounding next Sunday in Plymouth Church.

*Laicus.* Have you anything to say about reading history ?

*Mr. Beecher.* I should urge it. It is one of those things

which, like languages, it is very desirable to be acquainted with, and, if a young man is early put through it, is likely to be valuable to him during his life. But I don't believe much in history. It is very imperfect testimony of men's natures and thoughts, and gives one-sided views of their actions. You have to correct it yourself all the time, which you never will do. Average history is the most ingenious of fictions.

*Laicus.* What plan would you recommend to a young man for preserving the results of his reading? Have you yourself pursued any method to develop the habit of retentiveness of the subject-matter you read?—which is a very important thing.

*Mr. Beecher.* I never had the power of retaining sentences; I seldom lose thoughts. I absorb the thoughts. My reading is like rain-drops, which, pattering down on the lake, become the lake itself. I never could repeat anything. It was the stone of stumbling and the rock of offense that as a boy I could never repeat the catechism; I do not believe I could quote a dozen passages of Scripture correctly, and I do not know a hymn in the English language I could recite.

*Laicus.* Have you any plan of marking books, or of journalizing or copying the pith of what you read?

*Mr. Beecher.* No. But I think a common-place book a very good thing indeed. I would advise every young man to

get into the habit of keeping something of the sort. The great point is to read nothing without reflection. Dr. Macaulay, who used to preach in New York, told me when he was a boy at college that he began to read enthusiastically, but that at the foot of every page he read he stopped and obliged himself to give an account of what he had read on that page. At first he had to read it three or four times before he got his mind firmly fixed. But he rigorously compelled himself to conform to the process, until now he says after he has read a book through once he can almost recite it from the beginning to the end. It is a very simple habit to form early in life, and is invaluable for acquiring accuracy and thorough knowledge of the material with which a man has to deal.

## VII.

### THE ART OF READING.

BY HAMILTON W. MABIE.

EVERY intelligent traveler who travels with a purpose outlines his route, selects the places of interest which he desires to visit and carefully apportions his time. If one is to traverse a certain area of territory in a given period his movements must be guided by forethought and method. He cannot afford to gratify his vagrant impulses by loitering at one point and another as his moods suggest.

Reading is mental traveling through regions far more various and attractive than any which the longest routes of terrestrial journeyings afford. The tourist annihilates space, the reader destroys both space and time. The world of thought and action is spread out before him, and his greatest difficulty is apt to be that he does not know how to traverse it. He wastes his time in short and unprofitable excursions when he might be taking account of the antipodes.

Many people expend in desultory reading time and effort that, wisely directed, would make them masters of epochs and literatures. The art of reading is to read in such a way that with the utmost economy of time one can secure the richest results. Reading habits are generally formed, as are other habits, unconsciously. One who is just beginning to read or one who has already read much can form good reading habits, and so acquire the art of reading, as easily as any other habits can be formed, and no easier. Attention to a few rules for a reasonable time will result in the unconscious adoption of the rules by the mind which makes them habits, and relieves one from any further conscious effort. The art of reading cannot be conveyed in a single article, and two or three practical suggestions to busy people must be the limit of the present effort.

We cannot all be scholars, because scholarship demands uninterrupted hours and a continuous and absorbing attention, which in most cases the demands of active life make impossible; but anyone who has access to books may become educated in a very liberal sense and without infringing on daily duties, if he only knows how to set about it. An element of the first importance is time. Many busy people declare that they have no time for reading; but they are mistaken. They have all the time there is, and some of the world's busiest men have

found that enough to make themselves accomplished in one or more departments of knowledge. The trouble is not lack of time but wasteful habits in regard to it. Many persons entertain the notion that one must have regular and definite hours of the day or week set apart for reading in order to accomplish anything valuable. There never was a greater mistake. The busiest life has margins of time which may serve, like the borders of the old missals, to enrich and exalt the common-places written between. Fifteen minutes in the morning and as many in the evening devoted faithfully to reading will add appreciably in the course of a few months to one's store of knowledge. Always have a book at hand, and, whether the opportunity brings you two hours or ten minutes, use it to the full. An English scientist learned a language in the time his wife kept him waiting for the completion of her evening toilettes; and at the dinner given to Mr. Froude in this city some years ago, Mr. Beecher said that he had read through that author's brilliant but somewhat lengthy history in the intervals of dinner. Every life has pauses between its activities. The time spent in local travel in street-cars and ferries is a golden opportunity, if one will only resolutely make the most of it. It is not long spaces of time but the single purpose that turns every moment to account that makes great and fruitful acquisitions possible to men and women who have other work in life.



In order to have a book always at hand one must decide in advance what he is going to read next. For lack of this kind of forethought many readers waste time enough to make themselves good literary scholars. They are never quite decided what to get and generally end with the first volume that comes to hand, which is likely to be something of only passing interest, if not entirely worthless. Therefore by all means adopt some system. Get from an experienced friend or make up for yourself a list of books. Take an epoch and read its history, its literature, its art, its discoveries ; take a literature and master it, author by author, with the aid of a good general history ; or make a list of the standard books on some subject that interests you, and read them. In whatever direction your taste may guide you, if it is a healthy one, go, but mark out your path before you start so that you need lose no time on the way. Having put your list in some convenient form resolutely adhere to it. This may involve some effort at first, but one cannot get substantial results of any kind without some persistency, certainly not from reading. Macaulay looks formidable, but it is astonishing how, when the charm of a book makes itself felt, the pages seem to grow shorter, and how a degree of persistence possible even to an undisciplined mind will take one through the most formidable histories.

To get the best results from reading one must give himself

up to it. For the time being every object but the printed page must be forgotten. One must be entirely abstracted from his surroundings. This suggestion will not be so easily adopted as those already given. It involves an amount of mental discipline which one naturally shrinks from. There is, however, the widest difference in results between reading with a mind continually diverted by the things that are going on around one, and reading with a mind intently and absorbingly fixed on the subject in hand. The busy reader must not only carry his book with him, he must make his study wherever he happens to be. A book photographs itself on a mind which exposes to it a clear and sensitive surface. To sit in a railway car, and by opening the pages of a book to transport one's self in a second into the age of Pericles or the gardens of the Medici at Florence, is the modern version of Aladdin's lamp, and makes one master of treasures more rare and lustrous than those which adorned the palaces of Bagdad.

## VIII.

### THE CHOICE OF BOOKS.

BY EDWARD EVERETT HALE.

WHEN a young man or a young woman, fresh from school, has the good luck for the first time to sit silent and listen to the talk of a group of well-read people, I think that, mingled with the pleasure of listening, there is apt to come in a feeling of despair. "How do they know so much?" "How can they have read so much, and where shall I begin?" I knew a young man, who afterward became insane, who was so impressed by his own ignorance that he went to the college librarian and asked him at which end of the library it was customary for students to begin. He used to tell the story in college, as if he had asked a fool's question. It is a question to which the wisest men have addressed themselves, with varying success. The most intricate plans for the arrangement of libraries and catalogues have been made in

the hope of helping a solution. For the question is: By which avenue shall we best enter the domain of literature, so that in the shortest time we may go through all its side-avenues, cross-paths and mazes? And, indeed, the question involves the other question: Would it not be better to go first upon a high tower and look down upon the maze, or, perhaps, to take a quick bicycle-run through the largest paths, by way of introduction to that slow plodding on foot of a life-time in which one shall at last come to the knowledge of every detail?

To these questions I do not propose any scientific or logical answer. That would be the business rather of orators addressing the Phi Beta Kappa, or the Alpha Delta Phi, or other literary societies. I shall rather try to give some practical recipes which work well, and for which if I were challenged I could give the theory; but I shall here leave out the theory, though I may sometimes suggest it.

In the first place, we must make this business agreeable. Whichever avenue we take into the maze must be one of the pleasant avenues, or else, in a world which the good God has made very beautiful, the young people will go a-skating, or a-fishing, or a-swimming, or a-voyaging, and not a-reading, and no blame to them. Now, we shall not insure this pleasantness of the work by any well-digested list of books beginning with "Stone's History of the Neolithic Ages," "Stock's His-

tory of the Idolaters," "Long's Essay on the Laws of Descent," and coming out on "Drone's Conspectus of Future Civilization." We learn something worth learning when we see that in public libraries the first volumes of histories are much more worn than the second, the second than the third, while the fifth and sixth are scarce worn at all. This means that the young readers, who started as numerous as the pilgrims on Mirza's bridge, fell by the way as rapidly as they did. And, as only one English officer came up to General Jackson's line alive and then turned around amazed to ask why his men did not follow him, so there is hardly one in a thousand who attacks Lingard or Froude with the audacity of youth who ever comes out with the laurels of victory at the end of the tenth or twelfth volume. Alexander Everett used to say, "Books must be legible. You might as well write with white ink on white paper, or with blue ink on blue paper, as write so as to put the reader to sleep, or in any way discourage him from reading." And the converse of this applies in the matter we have in hand. As this business can be made agreeable let us make it so, and enlist in our pilgrimage not only the ascetics who think it a duty to be unhappy and uncomfortable but that larger number of persons who, though not depraved, are glad to have a good time as they go. No fear in this world but the ascetics will find a plenty of stupid reading, and can with-

out our instruction make their course as disagreeable as they choose.

Let us then, instead of starting with a list of books to be read in six months, or six years, or sixty-six, take some particular book which young people of sense are quite sure to like. Suppose we take the single volume of Macaulay's Essays, which may be bought in a nice English edition for a dollar. Let us hope there is a club willing to read this at once, consisting of three nice girls, or two nice girls and a boy, or two nice boys and a girl, or three nice boys. Even now I do not propose that they should begin the book and read it through. Why should they? It is made up of articles which were written at different periods, as Macaulay had time or occasion. But suppose they took the "Life of William Pitt, Lord Chatham." Suppose they knew that Pitt was somehow mixed up with the history of America. They would know this from the names of "Pittsfield" and "Pittsburg," if they had formed the good habit of thinking or asking about names. Suppose they knew that nothing Macaulay wrote would be dull, and so, for their first evenings, read the two articles on the life of Pitt.

They will not read very far before the sense of their own ignorance overpowers them. They will find people alluded to that they never heard of, and things spoken of as perfect mat-

ters of course of which none of the three knew anything. Very well. What of that? Just what we are reading for is to learn these very things. Eternity is before us if we only begin promptly—now—as the archangels do.

Let each of the three then have a piece of blank paper and a pencil, so as to note in a moment and without stopping the reading some of the things in which he most feels his ignorance, or what he most wants to know. I use the blank paper at the end of the book if the book is my own. No matter if the different members of the club make different lists. Let them jot down a word or two with reference to the page of the book they are reading.

Here is such a list :

MACAULAY'S LIFE OF PITT. Edinburgh R., January, 1834,  
Oct., 1844.\*

Orleans Diamonds. Essays, II., 225.

Rotten Boroughs.

Chesterfield. *Ton.* 230.

Jacobite Rebellion.

Pepys, 241.

The Pretender, 245.

Murrays, 247.

Minorca, 226.

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\* Of course if your notes are in the book this title is unnecessary.

Brown's Estimate.

Admiral Byng, 259.

Goree. Ticonderoga. Wolfe. 267.

Lord George Sackville, 271.

Of course I do not say that you yourself, reading in another mood, would not make a different list. I do not pretend that this is the best list. It is a list. And if you will take its hints it will lead you in the way in which you should go, supposing always that you have made it for yourself. That is, I suppose that such little notes will call to your mind so many subjects on which you are ignorant, and about which you will like to learn.

Now, what I propose is that, before the club meets the next time, each of its members shall loyally try to make good his ignorance on some of those points. Sometimes the cyclopædia will help you—sometimes the mere fact that your eyes are opened makes you see the thing. Thus, the mere fact that you wrote down the words "Regent's diamond," makes those words start out from the newspaper where there is an article about the "Regent's diamond" which you would never have looked at twice, had you not been reading Macaulay's essay. Any library, however small, your own or a friend's, will help you much more than you can dream before you have tried. And the great merit of the "Public Libraries," however lim-



ited their funds or the numbers of their books, is that they do help directly such readers as you are beginning to be. Not least is the resource of conversation. Ask any person you really like, who is not a sheer fool, to help you. If you meet the minister in the street car, say to him squarely, "Can you tell me, Mr. Edwards, what 'Brown's Estimate' is?" May be he will know. May be he will not. But he ought to be able to find out, or put you on the way to.

Now, mark, I do not say that all these questions are to be answered at once, or half of them. I only say that each of you is to make a loyal effort to rub down his list, or her list, before the reading club meets again. When it meets give appreciable time to the lists, before you go on with the reading. It may be in very fast talk. But let each one bring in his quota. The talk will be something like this :

"What in the world are you lugging, Fergus?"

"Why! I have got the original folio edition of Pope's 'Essay on Man.' Dean McVaughan lent it to me."

"Oh! I hate the 'Essay on Man.' I had to learn it at school :

" 'Awake, my St. John.'"

"I can spout it now."

"But see, it is not 'St. John.' Here it is 'Lælius,' and Pope's theology changed after this. He says here that the

world is a 'maze without a plan.' But when you learned it he said it was '*not* without a plan.' "

"That's queer. Did you find what he said about the old Duchess of Marlborough?"

"Yes, but first look here. See this about Chesterfield. I remembered you had Chesterfield on your list."

"Oh yes, and the letters seem very droll—look here, and look here."

"But has anybody found 'Brown's Estimate?' " and so on, and so on, till they must begin to read.

Do you not see that a very few weeks of such experience will really transfer all three of them into the spirit of the times in which William Pitt was born and grew up? And before they have finished that single essay of Macaulay's they will have learned "How to Read," better than I can teach them.

Of course it may happen that a person must read alone. He will have to use more pluck because he has less sympathy. In suggesting that three people shall read together, I have only meant to say that I think that is the most enlivening way.

## IX.

### HOW TO MAKE DULL BOYS READ.

BY JOSEPH COOK.

THE problem is different in country and city. The country presents by far the more difficult side of the theme. In the first place, the pulpit ought to be awakened to the duty of directing the reading of the young. The pastor in his visits may ascertain very easily what the boys are reading, and a little attention to family libraries ought, I think, to be a part of pastoral activity. It is to me a very interesting memory that a venerated preacher in my native town, the brother of Treasurer Herrick, of Yale College—Henry Herrick, who was lately living in Connecticut—came into my father's house when I was, perhaps, ten years old, and looked at my library. His commendation of certain books interested me. Although he was not officious he was efficient in directing my reading. Two districts had been united near my father's residence and a

library was to be sold at auction. My father furnished me with money enough to buy pretty nearly the whole of this collection, and I thus came into possession of many of the books issued by the Harpers for school libraries. The selection was made by Chancellor Walworth, assisted by such men as Edward Everett and Jared Sparks, and was a really good one, containing such volumes as "The Pursuit of Knowledge Under Difficulties," Paley's "Natural Theology," and Benjamin Franklin's autobiography. It fascinated me at that time, and I shall never forget how proud I was of my first library, which was hardly more than three feet square.

But to incite a dull boy to read you must not rely on clerical influence as much as on parental ; and, therefore, attention must be given to the reading of the older members of the community. If the heads of the family have a love for reading, the taste almost invariably descends to the children. The formation of town libraries in places with populations of three to five thousand inhabitants ought to be encouraged. The school-teacher in every Union school or academy should be furnished with the means of inciting a taste for reading in his pupils by the aid of a library belonging to the institution.

The sluggish circulation of books in our rural districts should be quickened in all ways, and especially through cheap editions of great authors. It appears to me one of the hopeful signs of

the times that scientific primers are now being widely put into circulation. Of course there is no royal road to knowledge, but it is better that elementary instruction, prepared in primers by experts, should be sunk into the minds of the population than that the common people should go back even to the reverence which they had in early New England days for scholars speaking *ex cathedra*. We are a nation of smatterers, but hope to be something better in time. The fear of superficial learning through the distribution of science in an elementary form is not unnatural on the part of some, yet it should be remembered that these primers are usually written by experts, and that the names of several of the foremost men in science have been placed upon the title-pages of elementary works for the people. Let a boy have these and he will be incited by them to the study of the greater works, which ought to be classics even in libraries intended for young people.

Make a dull boy feel that the dime novel is vulgar. I remember that, in "Telemachus," Ulysses tried to convince a man who had become one of a herd of swine that it was shameful to be a pig; but he did not succeed. The flooding of the land with dime novels and with infamous periodicals of the cheaper and coarser kind acts like Circe's enchantment on wide circles of youth. No doubt it is a frequent incitement to crime, and, on the whole, is one of the most monstrous of the undis-

guised evils in the modern days of cheap printing. Let a boy learn that some publications are not fit to be handled with the tongs. Let parents exclude from the family mansion the frogs and vipers that swarm forth from the oozy marshes of the Satanic press. Let the dull boy make the acquaintance of Cooper, Scott, Defoe and "Pilgrim's Progress"—a book by no means outgrown. Personally I must confess great indebtedness to the "Rollo" books, the "Jonas" books and "The Young Christian," by the late revered father of the editor of *The Christian Union*. Richter, in his "Titan," represents one of his characters at the age of twenty-five as making a collection of all the books he had read while young, including the volumes he had studied at school as well as the fiction which had interested him in early days. Let a dull boy be incited by his parents, his school teachers, his Sunday-school instructors, and especially by his pastor, to dip deeply into the classics for youth. After the best works of historical fiction become fascinating to him, history will interest and biography will attract him. When a boy has once acquired a keen interest in biographical and historical reading he cannot thereafter be wholly vulgar in his taste for literature.

As to the bright boy in the country little need be said, for he will take care of himself. He will have the best books, or a few of them at least, and they will be his chief treasures.

My impression is that such a boy ought not to think the city necessary for a thorough acquaintance with the masters of literature. There are only about one thousand really first-class books in the English language—certainly not over a thousand that deserve reading three times through. Of the greatest books there are not over a hundred in the mother-tongue in which any man is born. If teacher and parent will help the boys to select these, and make up a library for them out of the volumes that deserve to be absorbed, the taste of a bright boy will very soon guide itself. He cannot go amiss in the list of books which time has approved. My opinion is that the taste of youth should be formed by literature of standard reputation far more than by ephemeral novelties, however brilliant. We should early become thoroughly familiar with the hundred best books in our language, for these will be with us through life, and be the chief solace of our declining years. I can put into a bookcase five feet square the volumes which, in my opinion, contain the chief *weight* of English literature. We are to weigh books, not measure them, and I would do this even for youth.

As to both dull boys and bright boys in cities, their opportunities of information are so abundant that only two pieces of advice need be given :

Carlyle's exclamation, " Here are books : fall to ! "

And Wellington's at Waterloo, " Up and at 'em ! "


The chief difficulty of bright boys in the city will be in the abundance of books ; and I think it important to insist rigorously, especially for the keenest, that their library shelves should not be *collections* but *selections*. They will have the family library, the city library, and perhaps three or four other libraries within reach, besides the bookstores ; which last are by no means to be neglected, for reading a book with the fingers at a bookseller's stall is an art that should be taught early to youth.

The dull city boy is in the midst of more temptation than the dull country boy, and nothing but the most earnest training on the part of his parents or instructors will prevent him from forming a taste for coarse amusements, and so neglecting the deluge of opportunity about him. The dull city boy is in a position not to be envied by the dull country boy, for probably of all circumstances that tempt the youth of a somewhat torpid intellect those of the great city are the worst sorceries and likely to cause him to become the most degraded. The dull boy in the city, therefore, should be brought into clubs of young people and made ashamed of himself, if he neglects the opportunities for reading afforded by such societies as bring out social ambition in connection with literary taste.

I have at no time forgotten the efforts making in the United



States for the promotion of home reading, and they apply to the country as well as to the city, but afford particular advantages to the populations of large villages. The Boston "Society for the Promotion of Home Reading" furnishes a list of volumes on special topics, carries on correspondence as to authorities in science, prints circulars, and has an annual reunion of such readers as choose to participate in it. I believe also that essays are sent in for examination by some readers at a distance. The celebrated Chautauqua plan for the promotion of home reading has application both to the city and the country, but especially to the latter, and appears to me to deserve the weighty commendation it received from William Cullen Bryant. Some fifteen thousand persons have paid a small fee to secure the assistance of the Central Secretary, Dr. Vincent, of Plainfield, New Jersey, who executes the Chautauqua plan. The text books are many of them written by experts expressly for preparatory courses, and are strongly to be recommended for popular reading. A close oversight of the work of the readers is kept by the secretary ; certain reunions occur—or will take place—but the plan is yet in its infancy. The object of the enterprise is to give the average citizen a college student's outlook. Let boys be brought into such plans as the Boston and Chautauqua reading enterprises exemplify, and let the dull youth be harnessed with the bright one and so keep himself out of the places of temptation in cities.



Over every library-case should stand the words: "Avoid rubbish." A second-rate book, however good, is a mischief if it occupies the time we ought to devote to a first-rate. In regard to reading, as well as to much else, there is deep wisdom in a German proverb which asserts that the better is a great enemy of the best.

## X.

### HOW TO PRESERVE THE RESULTS OF READING.

By JOSEPH COOK.

SAMUEL JOHNSON says that "interest is the mother of attention ;" but attention is the mother of memory. To secure memory, therefore, secure its mother and grandmother. It is a very common and fatal error to neglect this grandparent. When one is absorbingly interested in a theme the mind becomes strangely receptive, and draws to itself, as a magnet gathers up iron filings, all information within its reach as to the topic in hand. The best rule for the acquisition and the preservation of information is to make the mind magnetic by acquiring profound interest in a theme. Possibly your intellectual enthusiasm may limit itself to one topic for a long while. A specialist may become lynx-eyed, and yet, by reason of exclusive attention to a single subject, also remain wall-eyed. Endeavor, therefore, to excite in yourself two enthusiasms, in

order that there may be both a north and a south pole in the magnet of your intellect. Two subjects will be likely to draw into connection with themselves a range of reading which will be something like what the Jordan is in the northern half of the Dead Sea—a current of perfectly fresh water in the midst of bitter waves. You may have, as Ruskin says, “a little island of your own with a grove and spring in it, sweet and good,” while the waste, howling ocean of the world’s useless information rolls around you.

Personally, I have learned to rely on the margins of the books that I read as being themselves my best note-books. Of course I am speaking now only of the volumes which are my own property. These I am perhaps scandalously free in marking, and so every ordinary volume that I have in my library becomes a note-book. If one indicates the important and more important and most important passages in a book, even if it be only by one or two or three lines in the margin, and if one then makes it *an inflexible rule to commit to memory from every one of the volumes thus marked all the three line passages*, he will very soon find that his annotated volumes are in his head. In committing to memory the three-line passages I should advise everyone, as I do myself, to oblige himself to review and and pretty nearly commit to memory the two-line and the one-line passages. These may not be numerous in some volumes,

and yet in works that are only to be read with the fingers they are worth memorizing.

It is said that Carlyle reads on the average a dozen books a day. Of course he examines them chiefly with his fingers, and after long practice is able to find at once the jugular vein and carotid artery of any author. John Quincy Adams was said to have "a carnivorous instinct for the jugular vein" of an argument. In discussing the secret of memory, we first have interest inducing attention, and then the skill given by experience in finding the jugular vein. My habit is to mark on the inner margin all the passages with which I disagree, and thus many volumes which I am obliged to read are transformed into thorn-bushes full of spurs to debate. The shelf of my library on which I have collected the chief infidel writers' works of the last hundred years holds volumes plentifully marked in this way. The three-line passages I have committed to memory as being enormous and most mischievous errors. This plan of marking volumes can be made very elaborate, and every reader must invent his marks for himself. My enthusiasm led me to have altogether too elaborate a system of marking; but at present I am convinced that for myself I need only six marks—those for important, more important, and most important passages, which I mark on the outside margin, and those for error, and more and most important errors, which I mark on the

inside. I turn down the leaf at the top of the page for the first-class passages that are to be memorized, and at the bottom for the second-rate passages. Standard books I like to buy in portable and compact and yet cheap editions, on which I can use a pencil without sacrilege. I always go through the book fastening in mind the places marked, when I have finished the first journey.

A word now as to note-books, and volumes that you do not own. Of course a borrowed book cannot be marked, and probably in that case Channing's method is the best one—to read with slips of paper between the leaves. In his pigeon-holes these slips of paper, on which he made notes as he read, were arranged according to the subjects and as they accumulated from year to year; and when he was engaged upon any particular topic they accumulated with great rapidity. I am obliged to read extensively in libraries not my own, and my plan is to make notes on common paper with a margin turned down at the left-hand side. I never put more than one subject on one piece of paper; and every week or fortnight the slips thus obtained are filed or pinned together according to the subjects. Thus my note-book thickens; but if convenience requires, can be unstitched and rearranged. It appears to me to be foolishness to keep ordinary note-books in thick, bound manuscript volumes which cannot be taken before a public as-

sembly, or used in separate parts. I am obliged to carry note-books with me on the railways, and am always provided with the simplest form of note paper. Of course these leaves can be easily put into the form of note-books which can be rearranged if necessary ; and I find it best never to bind them. I wish often to unbind them. A passage which I think I shall quote in print from any book I am accustomed to write lengthwise of the paper—that is, from the bottom to the top ; a passage I think I shall not quote I write the other way. All slips written from bottom to top are first-class matter ; and I can easily take them out of my note-books and put them into manuscripts intended for the press. I am obliged to do this sometimes in great haste, and find it important to have my note-books unbound. If I had to keep notes in bound volumes the infelicity of tearing out leaves would be unavoidable, as there would be no time for copying.

But the results of reading are best preserved by communicating them to others. Let young men be taught to keep commonplace books, and especially to converse concerning what they read. I am not a friend of very large attention to debating societies by young men advanced to the higher stages of college training ; but in the academic period—the years of preparation for college and especially in the days of the country academy—it appears to me that a youth with any

tendency toward public speaking should be encouraged to enter school debates and the best lyceums, in order that he may communicate to others the results of his reading. No one is so likely to remember what he reads as he who reads with a purpose of advancing some good cause by communicating his information. If a young man intends to enter the profession of law, or theology, or to become a lecturer, or author, or editor, he has before him such a career that he should begin early to imitate Edmund Burke in constantly working out trains of thought. Let him make notes, early, in his commonplace books, and he will find that years before he can face the public he will have accumulated many suggestions likely to be of great service in his professional career. Mr. Emerson's essays are gathered from his journals. So were Goethe's and Montaigne's. So were Thoreau's. In a railway train at one sitting I once read through three of Mr. Emerson's essays backward. The paragraphs are selected from his journals, and are often arranged in no logical connection. Mr. Alcott says that he once found Emerson in his study engaged in shuffling a set of manuscript extracts from his journals in order that he might determine the order of the paragraphs in an essay which afterward became celebrated. It is a Concord theory that the very finest writing must be grown in the orchards of journals. The preservation of the results of



reading in journals is to be commended to young men of literary taste, and yet journal-writing may easily be made to minister to vanity, self-consciousness and individualism of a mischievous species, and if carried far enough may mislead even a powerful man into ego-theism. But I am now speaking of a journal much like a commonplace book, and can recommend, as one good means of securing the results of reading, a daily or weekly expression of one's thoughts as to the subjects examined, and the collection from those entries of the best passages into essays, after Mr. Emerson's method.

## XI.

### HINTS FOR PEOPLE THAT DO NOT READ.

BY LYMAN ABBOTT.

**Y**OUR time is limited ; your books are few. There is work in the kitchen, in the parlor, in the office demanding your attention ; clients to be pacified or provoked, patients to be cured or killed, goods to be bought and sold, children to be tended, furniture to be dusted, table to be set and table to be cleared away again ; and for a library the family Bible, Webster's Dictionary, the well-thumbed and oft-read books in the sitting room, and the genteel and gilt-edged poetry in the parlor, with a limited purse from which to replenish the exhausted library, and limited time with which to use it if it were replenished. This is no fancy sketch, but a photograph of many an American life. How find time, how find means for study in such circumstances, is the problem of many a would-be student who lays down his intellectual life in despair ;

who in the first twenty years of his life gets an appetite for learning and in the other forty starves to death. Especially is this true of wives and mothers. How shall a would-be student so situated pursue systematic reading and study?

I. America gives a library to almost every home, in the periodical publications—the daily journal, the weekly paper and the monthly magazine. Two copies of the *New York Tribune* cost eight cents. Two copies of *The Christian Union* cost twelve cents; the two copies of either paper contain nearly or quite as much matter as is contained in an ordinary dollar book. Either the daily or the weekly newspaper furnishes in quantity abundant material for study, and material in quality well worth study. The modern newspaper gives a history of human life. In it you may read the record of God's work in our own age; and in no age has his work been grander or human progress more rapid. In France, an empire transformed into a republic, and religious liberty which had been exiled two hundred years ago summoned back to the home of the Huguenots; in Spain, the Bourbon queen driven from her disgraced throne and a constitutional government borrowed from England for the land of Philip II, a noble revenge for the Spanish Armada of the sixteenth century; Italy, which has given law to Christendom, once more clad with law; and Rome, mother of republics, once more made Republican in all but name; the crescent turning

back upon its path and setting in the East in a stormy sky, while out of a people long lying prostrate at the foot of the "unspeakable Turk" emerges the germ of a nation possibly to rival the glory of ancient Macedon,—these are some of the events which have taken place within the last cycle. Of them no book will tell you. For them you must go to the newspaper. What in interest and importance to us are the Gallic campaigns of Cæsar and the strifes between plebeian and aristocrat in Rome compared with this history, in which we live and of which we form a part? Study the newspaper; if possible, study it with cyclopædia, with atlas, with gazetteer; but study it. No literature is worthier your study. Waste no time on the shameful scandals, the bitter political controversies, the ecclesiastical broadsword exercises and the idle paragraph gossip. A war of words is no more dignified in a journal than on the street; gossip is no worthier your attention because printed by *the* daily tattler than when whispered by *a* daily tattler. Who was married and what she wore can be safely dismissed in a casual reading, perhaps better with none at all. But how God is evoking a new continent out of Africa, by the labor of a Livingstone and a Stanley; how he is laying the foundation of a new free commonwealth in Bulgaria; how he is redeeming France from the curse she brought upon herself by the cruelties first of a religion without humanity, and then of a humanita-

rianism without religion,—these are themes worthy of study; and the newspaper is the library in which to study them. There is no more fascinating intellectual occupation than watching the course of contemporaneous history. The denouements of Wilkie Collins and Charles Reade are nothing to those of life's actual drama. The romance of fiction is inane by the side of the romance of facts.

II. In this study the monthly periodical will aid you. The American magazine is rightly named. "A magazine," says Webster, "is a storehouse, a granary, a cellar; a warehouse in which anything is stored or deposited." The world has never known such storehouses of well-selected mental food as are furnished by our American publishers—by "Scribner's," "Harper's," "Lippincott's" and the "Atlantic." The ablest writers of America are laid under contribution. The ablest artists are called on to add both the attractions and illuminations of the pencil. The highest prices are paid to both. The magazine skims the cream from many a pen and gives it to its readers. The weekly paper churns the cream into butter. The art of skilled condensation can go no farther than we carry it in America.

III. But to the journal—weekly or daily—and the magazine you will want to add some study of books. Periodical reading may become desultory reading. It need not, but there is always

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danger. In the periodical you buy your worsteds of all colors mixed together. You must afterward do your own sorting or the product of your needles will be of a very heterogeneous pattern. But it does not require a great deal of money to add a study of excellent books to the study of periodicals. The Harper's Half Hour Series includes a good assortment of English classics; and they are sold at twenty-five cents each. The Chautauqua primers are excellent guides to study, and they cost from ten to twenty cents. I am in favor of international copyright; but when I perceive that the English edition of Justin McCarthy's "History of Our Own Times" costs nine dollars, and an American pamphlet edition is produced for a quarter of a dollar, I hope that the copyright, when it comes, will not leave American readers at the mercy of English prices.

For courses of study in books observe three rules:

1. Begin with what is congenial. Choose not what you *ought* to know but what you *want* to know. Therefore let no one else choose for you. It is a rare mind that can keep itself to a course of distasteful study. It is not safe for any one to assume, without proof, that he has a rare mind.

2. Begin with a short course. Do not lay out, for history, Hume, Macaulay and Miss Martineau, with the idea that when

you have finished these fifteen volumes you will be well versed in English history. That is very true ; but you will never finish them. Read Jacob Abbott's life of Charles I or II, or Macaulay's Lord Chatham or Temple, or Thomas Hughes' Alfred the Great. One thing at a time ; and that thing short and simple. Putting the word *done* opposite a purpose is a wonderful incentive to a large achievement in the next attempt.

3. Buy a dictionary, an atlas, and, if possible, a cyclopædia. If you have not the money make over an old bonnet. No harm will be done if it cultivates a habit of making over old bonnets. If a gentleman, dispense with cigars for a year. No harm will be done if this cultivates a habit of dispensing with cigars. If this does not supply the increasing demand for increasing facilities try some other economies. I visited not long since the home of one of the most eminent of America's youngest astronomers. He lived in a little box of a house, in an out-of-the-way street, with not an easy chair in the house. But his wife had a fine piano, and he a microscope that cost him \$300. Equipped with dictionary and atlas, never pass a word the meaning of which you do not know ; the name of a place the location of which you have not fixed ; or reference to an event which you do not comprehend. In invading a new territory never leave an unconquered garrison behind you.

Theme and tools selected, it still remains to secure time. For the best advantage this should be regular, systematic, uninterrupted. The early hours are the best ; when the brain is fresh and the mind alert. To the mind and body trained for it, half an hour before breakfast is worth an hour and a half after supper. But this requires an opportunity to shut out intrusion which perhaps the housekeeper cannot secure ; facility to shut out the more subtle intrusion of thick on-coming crowd of cares, which only a stalwart power of concentration can secure. Some cannot lock the door of the library ; others cannot lock the door of the mind. But if time cannot be taken at one hour seize it from another ; if it cannot be taken with regularity take it when chance offers. The blacksmith's forge is not a convenient desk ; but it was at the blacksmith's forge, blowing the bellows with one hand and holding a book with the other, that Elihu Burritt learned his first languages. The nursery is not the place one would choose for astronomical calculations ; but it was in the nursery, beset by her children, whom she never neglected, and interrupted by callers whom she rarely refused, that Mary Somerville wrought out her "Mechanism of the Heavens," which elected her an honorary member of the Royal Astronomical Society, and put her in the first rank of the scientists of her day. A cue at the post-office is not the ideal place for



study ; but it was as an errand boy at Amsterdam, standing in the long line of boys at the post-office, often in the rain, book in hand, that Dr. Schliemann laid the foundation of his future career as the great Greek explorer of the century. Where there is a will there is a way. He or she that can find no time for study has little real heart for it.

## XII.

### A SYMPOSIUM.

BY MANY CONTRIBUTORS.

WHEN the original series of articles from which this book is composed had drawn to its close, the editors of *The Christian Union* invited the readers generally to send brief hints evolved out of their own experience in the use of books. A great number of replies to the six questions suggested were received, from which the following hints are selected.

In making the selection we have culled from many letters and postal cards various hints, often repeating each other, which we have reported as nearly as possible in the words of one or another of our correspondents and classified under the six questions editorially presented in *The Christian Union*. When there were inconsistent suggestions from the different quarters we have reported them both, leaving our readers to choose between them.

## 1. HOW TO SELECT BOOKS :

Rummage the book-stores and the libraries.

Read the book notices in the best literary papers—such as *The Christian Union*, *New York Tribune*, *Springfield Republican*, *Literary World*, the *New York Nation*, and the *London Spectator*.

Choose books that can be held without tiring the hands or wrists.

Cheerful bindings but plain. Gilt grows tawdry.

For *home* reading begin with books to please and instruct children.

Get *what* you want, *when* you want it.

Get the judgment of a friend who knows your character and literary tastes and aspirations.

## 2. HOW TO TAKE CARE OF BOOKS :

Get good editions well bound.

Cover them with strong brown paper ; for large and fine books linen, neatly sewed on, is still better.

Have book-shelves for them ; a place for every book and every book in its place.

Do not have doors to your cases ; they are in the way.

Doors are essential to protect the books from dust. Should be wood, or lined if made of glass. The sun fades the bindings.

Be careful to whom you lend.

Use carefully.

Read frequently. Neglect is the great despoiler. Better wear out than rust out.

3. WHAT TO READ :

Masterpieces only.

By subjects always.

That which you are deficient in and most need.

What you are most interested in.

What you have recently heard about and want to know about.

A variety. Do not weary yourself over one kind of books ; mingle biography, travels, history, fiction, etc.

Never read a book that is not worth reading twice.

Read books that furnish mental food and mental stimulus.

4. HOW AND WHEN TO READ :

Systematically. Do not run from one subject to another.

Slowly. Never give more time to reading a book than to reflecting upon its contents.

Never try to read when it is laborious ; the memory will not retain it. One hour when fresh is worth three when tired.

Solid reading, for instruction, when fresh ; light reading for entertainment, slowly, easily, lazily, when tired.

In the early morning hours, say from five to eight—premising that you go to bed at half-past nine.

Whenever you can get a chance—except at night when you ought to be asleep.

In the evenings : get your husband to read to you.

I read at any time : when waiting for the pot to boil ; when waiting for the lords of creation to come to dinner.

Always read with an atlas and dictionary.

Have books about you : employ the spare moments. You will be surprised how much can be accomplished in odd moments usually thrown away.

Persevere. Tenacity and application are almost omnipotent.

#### 5. HOW TO PRESERVE THE RESULTS OF READING.

Reflect on your reading. Read thoughtfully.

Write as you read. Make abstracts of your author.

Read with a pencil in hand ; mark all important passages and index them by reference on the fly-leaf at the end. Then re-read the marked passages :—Joseph Cook's way.

Keep a book of choice extracts : copy into it choice marked extracts.

Re-read.

Fasten your knowledge by frequent geographical, historical and biographical references.

Read no more at a time than you can hold.

Discuss your reading or criticise it with others who have

read the same. If a person after reading a book lays it down without comment, it does not amount to much.

Rigorously compel yourself to give an analysis of what you read ; not by pen, but by mental process.

#### 6. HOW TO INTEREST CHILDREN IN GOOD BOOKS.

Put before them only good books ; keep bad and indifferent books away.

Watch for and encourage their own good selections. Tell them stories and then send them to the books where the stories are to be found.

Read *with* them.

Have good books about the house *and no others*. Read them yourself and talk them over.

Give your children at first simple and interesting books, then something better.

#### READING CLUBS.

It has been truly said, "The art of reading consists in knowing what to leave out." How shall we learn this art? My eight-year-old boy said to me the other day, with a short sigh, "Mamma, I think I have too many books ; you had better put some away." I saw he had begun the conflict which all of us who like books have experienced. With all who read intelligently, each book suggests many others. The field of vision enlarges till it passes the bonds of our horizon and a numb

feeling of despair comes over us. For women, who have lives full of interruption, what is left to do? Nothing but to take all crumbs that fall, eagerly feeding the hunger within upon the best one may obtain. Papers, magazines, books that may be snatched up and dropped again, filling passing moments of time, are nearly all a housekeeper and mother can hope for, unless she has the good fortune to have a husband who will read aloud.

Then, there are organizations. For two years or more seven or eight of these busy woman of us have met for two hours on one morning of each week for reading in French. It is difficult to brush aside the complications around us, but profitable. We read important books, not light novels. We think we owe this to ourselves and to our children, and if we did not do it, undoubtedly we would lose all we ever knew of French. Out of this grew an evening Shakespeare club limited in number to about twenty-four members, reading in parts aloud. This, in its third winter, is vigorous and lively, increasing in interest with original essays, selections and historical facts bearing upon the play of the evening. Small organizations are a great help in inspiring, suggesting and selecting reading.

#### HOW A BUSY MAN READS.

Being engaged in "keeping store," both day and evening, I have but little time for reading; yet I have surprised

myself by using spare moments at home. A few moments in the morning, at noon, at supper time, and in the evening before bedtime, will do wonders when made subservient to a will and a passion for literature.

I have used with much profit Professor Porter's "Books and Reading," Putnam's "Best Reading" (with Fred. Perkins' excellent hints), and Emerson's essay on "Books." Porter's book should be in the hands of every true lover of books. I find the "American Bookseller," published semi-monthly by the American News Co., a very valuable guide to current literature. A good feature of the "Bookseller" is that it permits its subscribers to advertise *free* for books wanted, thus enabling one to find books "out of print," and often works at very low prices.

The "Publishers' Weekly," published by F. Leypoldt, in New York, gives very full information about all matters in the book-world, and the "Library Companion," issued quarterly by the publishers of this volume, gives, at the nominal price of 50 cents a year, priced and classified lists of the most important English and American publications of each quarter, to which are added brief characterizations or descriptions of the books mentioned. The "Library Companion" forms a quarterly and annual supplement to Putnam's "Best Reading." The Putnams also publish "The Literary News," which is issued

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monthly, and which contains full lists of the publications of each month, and reviews and descriptions of the more important.

I use Putnam's "World's Progress," Hadyn's "Dictionary of Dates," Webster's Unabridged, Chambers's Encyclopædia, Hale and Wheeler's "Brief Biographies," a geography, and Bartlett's "Familiar Quotations." I am indebted to Fred. Perkins for my discovery of a number of these valuable reference books.

In the book I am reading I keep note paper, where I jot down everything I do not understand—even words about whose pronunciation I am uncertain. This seems tedious and painstaking, but I know it pays. I refer these words, terms, names or phrases to reference books or to some history where I may be likely to find them. For instance: I did not know all about the Ohio Company spoken of in Bancroft's "United States," whereupon I turned to Dillon's "Indiana" and found the desired information.

I find it a splendid practice to illuminate any historical period I have been passing over with a good historical novel. Thus, Scott's "Woodstock" for Cromwell's time; "Kenilworth" for the days of Elizabeth, Raleigh, Shakespeare, and for alchemy and astrology. What historical novel can match Thackeray's "Virginians" for a fine picture of

the days just previous to our Independence, or for the vices of court, state and church in England prior to Wesley.

I index my books with pencil on the fly-leaves. Whatever strikes me as noteworthy I index. I find I have indexed Scott's and Thackeray's novels almost as fully as I have Bancroft or Rawlinson or Wilkinson.

From books that I cannot afford to buy I copy what I need—that is, if the books are obtainable from our excellent Public Library.

I put away *ten cents a day for books!* This allowance is beggarly when compared with expenditures by a vast majority of young men for worthless and transient pleasures. As I am in a position to buy books at wholesale I find this allowance increases my library rapidly.

Keeping a commonplace book for opinions of your books is a profitable practice; or, it is a good idea, I find, to write one's opinion of a volume on the fly-leaves at end of volume.

ED. ILIFF.

RICHMOND, Ind., Feb. 10, 1880.

#### A MOTHER'S EXPERIENCE.

I give my children plenty of good reading, and they utterly refuse bad when offered by companions. My oldest—a boy of fourteen—is hungry for history, biography and natural history. I believe it is because I read such things with him when he

was no more than eight, and from that time on, using a map and dictionary a great deal, and letting him see me using a cyclopædia and explaining the reason why I used it. Abbott's (Jacob) juvenile books hold a large place in the children's library. I read the best things in the newspapers aloud and we talk about them, and they thus learn to discriminate for themselves. When a child has history referred to in a geography lesson we get the history and read more about it.

MATER.

#### READING UNDER DIFFICULTIES.

I am a printer by occupation ; am twenty-three years of age ; and just grown into the hungry period of my life—knowledge-hungry. Have little time to read but in evening. Love to read history of any and all kinds, from Goodrich's "History of all Nations," down to historical scraps of noted men, and biographical anecdotes and characteristics in the newspapers. Of course I keep a strict watch on politics the while. Dickens sandwiches in between delightfully. By constant proximity of dictionary and Pierce's "Cottage Cyclopedia of History and Biography" I am gaining a good knowledge of words and the characters of history.

BUFFALO, Feb. 8, 1880.

CHARLES C. ROOSA.

#### A FAMILY READING CLUB.

Ours was a family of nine. At least three evenings each

week all (or nearly all) were gathered in a room to read and listen, taking turns in reading, first, such reading as was adapted to the younger members, consisting of stories, travel, the best publications for the young, the various "Young Folks" columns in our newspapers—say one hour given to them; the next, works of fiction, science, biography; secular and religious papers; the several "monthlies;" reviews of books and sermons, etc. No one was allowed to read to wearisomeness. Frequently an interruption and explanation and discussion were had. Any word not fully understood was looked up in "Webster" by one not reading.

H. W. GILBERT.

FULTON, N. Y., Feb. 7, 1880.

#### TO GET CHILDREN TO READ.

"To get children to read good books," I put them into the infant Sunday-school at four years; read to them the little papers and cards they get there; read or relate to them Bible stories and others, as being contained in books where they can find many more, I tell them, as soon as they have learned to read. This begets a desire to learn how to read. Then I teach them (that is, my "better-half" does) to read the Bible before they are sent to school. I find that then, after school, with a Bible always in the sitting-room, as the book they have first learned to read in, they will pick it up as a playmate and read its stories for amusement. A little

later, I give them free range through those "yarns" so broad there is no danger of their believing them—"Crusoe," "Arabian Nights" and "Gulliver's Travels." I then find no trouble in engaging children, of nine to twelve years, in history, travel and biography written for them, especially if I talk, or rather get them to talk about the contents and let them teach me some new facts. A boy of ten years who cannot be induced to sit down and *eat up* Dickens' "Child's History of England," Abbott's volumes of early American history, etc., has one or two parents at fault. I keep them clear of bad books and supplied with good ones; I use a public library and make their selections—books in which they take such interest that they put faith in my choice. They never see a "Dime Novel," "Ledger," etc., and, so far as possible, I keep them from children likely to read "trash." Familiar science I read to them in mild doses. I read to a boy of eight, parts of Winchell's "Sketches of Creation," with running comments, and he had so much to tell his playmates that they thought him a prodigy; but almost any child would feed on the same. At ten that boy has read all the books here favorably mentioned for children; and, among others, Taylor's "Boys of Other Countries," Bonner's, Coffin's and Higginson's United States history books, "Swiss Family Robinson," "Tales from Shakespeare," some of Abbott's "American Pioneers," Stan-

ley's "Dark Continent," etc., etc. ; his sister of fourteen, much more in that line, and on into the affectionate reading of Rolfe's edition of Shakespeare's plays. And from these I select some of their school declamations. I calculate that in their taste for good literature these children are grounded safe.

EVANSTON, ILL.

J. C. AMBROSE.

#### SHAKESPEARE FOR CHILDREN.

Arrange the evening readings around the library table with more reference to the special needs of children. There are certain grounds in literature on which parent and child can meet in common. Take, for instance, certain portions of Bancroft's "United States"—those parts which describe the early settlement and exploration of our country ; you will find that they hold alike the attention of young and old. Try, also, bits of Parkman's series, "Pioneers of France in the New World," "The Jesuits in North America in the Seventeenth Century," "The Discovery of the Great West," "The Old Régime in Canada," and then go on to anecdotes of later American history. Supplement the outlines of English history with striking fragments from Walter Scott's novels ; they will serve better than anything else to fix certain historical facts on the childish memory. These are but hints ; it is easy to go on when one has once begun.

In reading for young children never forget that you are to

act as *interpreter* between them and an author. Simplify as you go along, substituting an easy word for a hard one, a short one for a long one, and omitting at discretion, but always trying for the best word you can muster at such short notice, and striving always to keep the writer's style as unmutilated as possible. In this way there is but little good reading which you cannot bring within grasp of the childish understanding.

There is Shakespeare! the greatest name in all literature. At first thought his writings seem a great way removed from the youthful comprehension; and yet my own experience has proved that it is possible so to interpret him that even a little child may appropriate him.

Take, for instance, "The Tempest," which is nothing more nor less than one of the most bewitching fairy tales ever written, quite as wonderful as anything of Hans Christian Andersen's, or of the brothers Grimm, or in the "Arabian Nights." Here you will find a witch, a sorceress, a magician with his wand, a deformed monster, a cruel and treacherous king, fairies of the woods and sea, a powerful spirit of the air, a beautiful princess, a brave and handsome prince. It only needs a little ingenuity to make this fairy tale of Shakespeare's a prime favorite with the children. I know from experience, for I have tried it myself, writing it out in prose in the "once-upon-a-time"

style. It is the one story which my little seven-year-old boy never tires of hearing over and over. It is the one story for which my child-friends ask again and again. I should like to try it with some of the bright young readers of *The Christian Union* if it were only possible ; I am sure they would want to know more about this wonderful Shakespeare and his writings.

By all means read Irving with the children. Among American writers he is the one who takes strongest hold on the childish imagination. His clear, limpid style is good training for the young ear, and one will be amazed at the quick appreciation these little ones show of his quaint humor. Did you ever see the child that could resist the charms of his "Rip Van Winkle," or "Legend of Sleepy Hollow?" They are the best of fairy tales.

A child's love of the marvelous and exciting is like his craving for candy and sweetmeats ; it is a taste that cannot be ignored. You must indulge it wisely. Cater to it with some of Irving's "Tales of a Traveller," or selections from his "Sketch Book," and with wholesome stories of travel and adventure. Then, as an offset to this stimulating reading, make them familiar with such exquisite, tender sketches as "Rab and his Friends" and "Marjorie Fleming." It only needs a trial of them to prove their fitness for this work.



It is easy to get children to read good books. It only needs a little ingenuity, a little painstaking, a little giving up of time and pleasure on the part of us who are parents.

Truly yours,

EMMA H. DEMERIT.

NEW CANAAN, Fairfield Co., Conn.

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EMBALMED AND TREASURED UP ON  
PURPOSE TO A LIFE BEYOND LIFE."—*Milton.*  
"SOME BOOKS ARE TO BE TASTED,  
OTHERS TO BE SWALLOWED, AND  
SOME FEW TO BE CHEWED  
AND DIGESTED,"—  
*Bacon.*

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SUGGESTIONS  
FOR  
HOUSEHOLD LIBRARIES.

EVERY head of a family, it may be presumed, in this period of general intelligence, is desirous to possess for his wife, his children, and for himself, a certain number of well-selected books. A book-case is, in fact, an indispensable article of furniture. All have books of some kind or other. How shall they be best chosen, and purchased to the best advantage ?

The ordinary condition under which the books in a house are brought together, may be described as a chance-medley. They are selected on no system, and, consequently, when the immediate occasion of their perusal has gone by, have very little value. A few old novels which have had their hour, a book of sermons of the preacher in vogue, a broken set of a magazine, a few waifs and strays picked up in charity from itinerants, or from fairs, with, perhaps, a half-dozen leathery old heirlooms, from which the best of housekeepers cannot keep the dust ; these, for

the most part, in many families, fill the household book-shelf. What a different story is told in a glance at the well-constructed book-case of a gentleman or lady, who has given a little of the attention to the choice of its contents which would be bestowed upon the selections of the pattern of a window-curtain or a sofa ! Yet books are the most telling furniture which can be placed in a room. Every visitor of intelligence is immediately, irresistibly attracted to the perusal of their titles ; and an opinion is formed at once, from them, of the taste and cultivation of the family. Pictures and engravings are becoming generally appreciated, and next to a picture on a wall, in point of interest and effect, is the book on the centre-table or the shelf. How deplorable and chilling a dull collection ! The reader may recall the anecdote of Dr. Johnson at the house of the eminent virtuoso, Mr. Cambridge. He was there one day, in company with Sir Joshua Reynolds, and had no sooner, says Boswell, made his bow, than he ran eagerly to one side of the room to inspect the books on the shelves. " He runs to the books," said the artist, " as I do to the pictures." There he was gratified, for his host was a man of exquisite taste. How cheerful and inviting the friendly names of good authors and long-established favorites, the Walter Scotts, Maria Edgeworths, Washington Irving, and Macaulays, reviving a hundred pleasing recollections of past enjoyment, as you approach them ! A man, says the old proverb, is known by his companions. How true is this of the companions of our better hours of ease and retirement, the volumes which we keep at hand, the solace and amusement of our cares, the impulses of our noble actions !

All persons, we have no doubt, would have a choice collection of books in preference to a comparatively indifferent and valueless one. But all have not the time or opportunity to make the selection. It is not an easy thing to make a tasteful gathering of any objects—the plants for your garden, the china for your table, the clothing for yourself or your children—in fine, of whatever is thrust before us in heaps, the common and worthless of course preponderating. There is money enough spent annually in the country upon tasteless and absolutely offensive things to purchase articles of the highest taste and value.

It is not the cost of the good article which is so much the difficulty, as the not knowing how to procure it.

The attempt has here been made to present in three lists, the first comprising 500, the second an additional 500, and the third 1,000 volumes, the titles of those books which are considered, on the whole, the most essential and desirable for the family library and for the use of the student of general literature.

It is not likely that the opinions of any one of our readers will be fully in accord with our own as to all the works specified in these lists. Some will criticise the proportion of space allotted to the respective divisions of History, Biography, Fiction, Poetry, etc. Others will complain that some favorite work, which in their opinion certainly belonged in the first list, has been relegated to the second or third, or, *horribile dictu*, has been omitted altogether.

We can only say that our lists are suggestions, not dictations, and that we admit frankly it would be both absurd and use-

less to attempt to present any selection from the vast mass of English literature that would be either perfect in itself, or which would be accepted as perfect by any two readers. We claim merely that these three selections have been prepared with care and judgment, and the two thousand volumes comprised in them are believed to include the most essential and desirable works in general literature.

Theological works, scientific books for specialists, and children's books have not been included.

The first list specifies 500 volumes of books deemed most desirable, on the whole, for a collection limited to that extent. It is intended to suggest those that are most comprehensive and useful, and most accessible in their several spheres. Thus books of reference covering the whole range of human knowledge are first mentioned. Then the most essential works on general and local history and in representative biography—such as occupy the most important ground, and are the most desirable in case the collection remains unenlarged. Then the list mentions such books in general literature as would *usually* be selected by persons of good taste and sound judgment.

Of course such a list is arbitrary and subject to change according to varied tastes or previous acquisitions; but we only aim to indicate an *outline plan*, with reference to proportion, fitness and availability—leaving details to be adjusted according to circumstances.

The second list contains a similar proportion of essential titles in the several departments, as they are deemed most desirable to supplement the selection first given, while in the

third list of one thousand volumes it is planned to supplement the first two lists, and to present with them a collection of two thousand volumes fairly complete as well in works of fact and information as in those of imagination and recreation.

Neither one or all of these lists would provide for all the requirements of a literary or other professional man; the present suggestions simply refer to such volumes as are adapted for family reading and reference, or for social or village libraries.

It is claimed that these lists have been prepared with strict impartiality, so far as the interests of any publishers or authors are concerned. They aim to present works that would be selected by a person of taste, untrammelled by any special interests.

The publishers' retail prices are given as nearly as practicable, and while in a few cases where a portion only of an author's works are recommended, these prices may not be exact per volume, they will be found to be fairly correct for any given number of works.

A collection of fifty volumes of useful and desirable books, in economical and compact editions, is given at the close of the main lists.

In selling books by quantities, and in selling books to libraries, a reduction is made by all booksellers from these retail prices, and the publishers of this volume have for many years made a specialty of the business of purchasing books for public and private libraries at such special reductions.



Fuller priced and classified lists of English and American publications will be found in the manual published by them, entitled "The Best Reading," and in the quarterly supplement to this, "The Library Companion," (see advertisement on cover.)

# SUGGESTIONS FOR HOUSEHOLD LIBRARIES

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## FIRST LIST

*A library of 500 volumes of the most essential books in the best inexpensive editions. (Exclusive of Religious works, books for specialists and books for children.)*

### Works of Reference, Cyclopædias, etc.

Anthon. Classical Dictionary.	1	8°	5 50
Bartlett. Familiar Quotations.	1	8°	3 00
Best Reading, The, a Classified Bibliography.	1	12°	1 75
Chambers. Cyclopædia of English Literature.	2	8°	9 00
Duyckinck. Cyclopædia of American Literature.	2	4°	33 00
Johnson. Universal Cyclopædia.	8		70 00
or Appleton. American Cyclopædia. 16 vols., 8°			\$80 00
or Chambers. Cyclopædia, Edin. 10 vols.,			\$25 00
Lippincott. Pronouncing Gazetteer of the World, (edition of 1880)	1	8°	10 00
Library Atlas, The, Ancient, Historical and Modern.	1	8°	10 00
Putnam. World's Progress, or Cyclopædia of Historic Facts.	1	8°	4 50
Smith. Condensed Dictionary of the Bible.	1	8°	4 50
(or further abridged) 1 vol., 8°			\$3 00
Thomas. Dictionary of Biography.	1	8°	10 00
Webster. Dictionary of the English Language, revision of 1880	1	8°	12 00
or Worcester. Dict. of the Eng. Lang. 1 vol., 8°			\$10 00

**History.****ANCIENT.**

Duncker. History of Antiquity.	4	8°	21 00
Greece, Cox, General History of	1	12°	2 50
— History of, by Curtis.	5	12°	12 50
Rawlinson. Origin of Nations.	1	12°	1 50
Rome Ancient, History of, by Arnold.	1	8°	3 00
— Roman Empire, Decline and Fall of, by Gibbon.	6	8°	12 00
The Jews, History of, by Milman.	3	12°	5 25

**MIDDLE AGES.**

Europe during the Middle Ages, by Hallam.	3	12°	5 25
Freeman. General Sketch of European History	1	16°	1 40

**ENGLAND.**

England to 1688, by Hume. Best ed.	6	8°	12 00
— From 1688 to 1702, by Macaulay.	4	12°	6 00
or better edition. 5 vols., 8°	\$10 00		
— Green, Shorter History of.	1	8°	1 75
A History of Our Own Times. McCarthy.	2	12°	2 50

**FRANCE.**

France, History of, by Guizot.	6	8°	33 00
— Continuation by Martin, (brings it down to 1879.)	3	8°	16 50
— The Revolution of 1789, by Michelet.	1	12°	1 40

**GERMANY.**

Germany, History of, by Lewis.	1	8°	2 00
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**HOLLAND.**

The Rise of the Dutch Republic, by Motley.	3	8°	6 00
History of the United Netherlands, by Motley.	4	8°	8 00

**UNITED STATES.**

Tocqueville, de. Democracy in America.	2	8°	5 00
United States, History of, by Bryant and Gay.	4	8°	24 00
— General Popular History of, by Lossing.	1	8°	5 50
— History of American Civil War, by Draper.	3	8°	10 50

**Biography.****GENERAL.**

Alfred the Great, by Hughes.	1	12°	1 50
Book of Golden Deeds. (Golden Treasury.)	1	16°	1 25

Cicero, by Forsyth.	1	8°	2 50
Columbus, by Irving.	3	16°	3 75
or abridged edition. 1 vol., 12°			\$1 75
Creasy. Fifteen Decisive Battles of the World.	1	12°	1 50
Cromwell, by Carlyle. 1 vol., 16°			90cts.
English Men of Letters. Edited by John Morley. Com- prising Johnson, Gibbon, Scott, Shelley, Hume, Gold- smith, Defoe, Burns, Spenser, Thackeray, Burke, Milton.	12	12°	9 00
Epochs of History Series.	16	16°	16 00
Comprising: The Era of the Protestant Revolution; The Crusades; The Thirty Year's War 1618-1648; The Houses of Lancaster and York with the Conquest and Loss of France; Edward III; The Age of Elizabeth; The Fall of the Stuarts and Western Europe from 1678 to 1697; The First Two Stuarts and the Puritan Revolution, 1603-1660; The War of American Independence; The Early Plantagenets; The Age of Anne; The Normans in Europe; Frederick the Great and the Seven Years War; The French Revolution and the Wars that came of it, 1787-1815; The Beginning of the Middle Ages; Charles the Great and Alfred; the History of England in its connection with that of Europe in the 9th century; The Early Times of Modern Europe to the Beginning of the Middle Ages. Each volume sold separately.			
Franklin. Autobiography.	3	12°	4 50
Johnson, by Boswell.	5	12°	8 00
Johnson. Lives of the Poets (abridged)	1	12°	2 00
New Plutarch Series, The. Edited by Walter Bessant, Comprising Lincoln, Coligny, Judas Maccabaeus, Joan of Arc; Haroun al Raschid, Charlemagne, Victor Emanuel, Sir Frances Drake, etc.	8	16°	8 00
Plutarch's Lives. ed. Clough.	1	8°	3 00
Smiles. Self Help.	1	12°	1 50
Washington, by Irving.	5	16°	6 25
or condensed edition. 1 vol., 12°			\$2 50

### Travel and Description.

#### AMERICA.

Baldwin. Ancient America.	1	8°	2 00
Dodge. The Plains of the Great West and their Inhabi- tants.	1	8°	3 50

King. Mountaineering in the Sierra Nevada.	1	12°	2 00
Parkman. Discovery of the Great West.	1	8°	2 50

**AFRICA AND THE EAST.**

Kinglake. Eothen.	1	12°	1 75
Layard, Nineveh, abridged edition.	1	8°	2 00
Speke. Sources of the Nile.	1	8°	4 00
Stanley. Sinai and Palestine.	1	8°	2 50

**EUROPE.**

Hawthorne. Our Old Home. (England.)	1	16°	1 50
Howells. Italian Journeys.	1	12°	1 50
Taylor. Views Afoot.	1	12°	1 50
Wallace. Russia.	1	8°	4 00
Warner's Saunterings.	1	16°	1 25

**GENERAL.**

Dana. Two Years Before the Mast.	1	12°	1 50
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**General Literature.**

Addison. Works edited by Greene ; or, Selections, edited by Habberton. 2 vols., 16° \$2 25	6	12°	9 00
Agassiz. Methods of Study in Natural History.	1	12°	1 75
Ancient Classics for English Readers, edited by Collins. Comprising translations and studies of Homer, Herodotus, Æschylus, Xenophon, Virgil, Sophocles, Cicero, Cæsar, Euripides, Aristophanes, Horace and Juvenal, Pliny, Ovid, Demosthenes, Aristotle, Plato and Tacitus.	10	12°	15 00
Bacon (Lord). Essays ; or with notes by Lewis Heard.	1	16°	1 25
	1	8°	2 25
Carlyle. Essays.	4	12°	7 50
Clodd. Childhood of the World.	1	16°	1 25
Craik. History of English Literature.	2	8°	5 00
De Quincey. Works. (Part.) (See List II.)	6	12°	10 00
Disraeli. Curiosities of Literature.	4	12°	7 00
Draper. Intellectual Development of Europe.	2	12°	3 00
Eggleston. How to Educate Yourself.	1	16°	50
Emerson. Prose works.	3	12°	7 50
Epictetus.	1	8°	2 50
Froude. Short Studies on Great Subjects. (See List II.)	2	12°	3 00
Goethe. Works.	8	12°	11 25

Goldsmith. Works edited by Prior.	4	12°	6 00
Hallam. European Literature.	4	12°	7 00
Hamerton. Intellectual Life.	1	12°	2 00
— Hawthorne. Works. (Less volumes already given in Travel.)	10	32°	12 50
Hood. Works.	2	12°	6 00
or best edition. 7 vols., 12°			\$14 00
Holmes. Prose Works.	5	12°	10 00
Irving. Works, (except Historical and Biographical given under those Headings). (See also List II.)	13	16°	17 25
Lamb, Chas. Works.	5	12°	7 50
Lewes. Biographical History of Philosophy.	1	8°	3 50
— Longfellow. Prose Works.	3	16°	6 75
Lowell. Prose Works.	3	12°	6 00
Macaulay. Essays.	3	12°	3 75
Maine. Early History of Institutions.	1	8°	3 50
Mill. On Liberty, and Subjection of Women.	1	12°	2 50
— Principles of Political Economy.	2	8°	4 00
— Representative Government.	1	12°	2 50
— Montaigne. Essays.	4	12°	7 50
Nordhoff. Politics for Young Americans.	1	12°	1 50
Pascal. Thoughts and Letters.	2	12°	4 50
Plato. Republic.	1	16°	1 25
Poe. Works.	4	12°	7 50
Richter. Fruit, Flower and Thorn Pieces.	2	16°	2 00
— Ruskin. Modern Painters.	4	12°	10 00
— Smiles. Character.	1	12°	1 25
Stedman. Victorian Poets.	1	12°	2 50
Taylor, Bayard. German Literature.	1	12°	2 25
— Thackeray. Works.	12	12°	15 00
Tyler, M. C. American Literature.	2	8°	6 00
Youmans. Correlation of Forces.	1	12°	2 00
<b>Fiction.</b>			
— Arabian Nights.	1	12°	1 50
Austen, Jane. Novels.	4	12°	5 00
Bronte, Charlotte. Novels.	4	12°	5 00
Bulwer. The Caxton Novels.	4	12°	6 00

Bunyan. Pilgrim Progress.	1	12°	1 25
Cervantes. Don Quixote.	1	12°	1 25
Cooper. Novels. (Part.)	16	16°	16 00
Curtis. Potiphar Papers.	1	12°	1 50
Defoe. Robinson Crusoe.	1	12°	1 25
Dickens. Novels.	15	12°	22 50
Edgeworth. Novels.	10	12°	15 00
Eliot, George. Novels.	10	12°	12 50
Foqué. Undine and Sintram.	1	12°	1 25
Gaskell. Novels. (Part.) (See List II.)	3	12°	4 50
Goldsmith. The Vicar of Wakefield.	1	16°	1 25
Hugo. Les Misérables.	1	8°	2 50
Kingsley, Charles. Novels. (Part.) (See List II.)	4	12°	7 00
Muloch. Novels. (Part.) (See List II.)	4	12°	6 00
Oliphant. Novels. (Part.)	3	12°	4 50
Reade, Charles. Novels. (Part.) (See List II.)	6	12°	7 50
Saintine. Picciola.	1	16°	1 25
Scott, Walter. Novels.	25	12°	25 00
Stowe. Uncle Tom's Cabin.	1	12°	2 00
Taylor, Bayard. Novels. (Part.) (See List II.)	3	12°	4 50
Tautphœus. Novels.	4	12°	7 00
Thackeray, Miss. Novels. (Part.)	3	12°	3 75
Ware. Zenobia.	1	12°	2 00

### Poetry and Drama.

Browning, Robt. Earlier Works.	6	12°	9 00
Browning, Mrs.	2	12°	4 00
Bryant.	1	8°	4 00
Burns.	1	12°	1 75
Campbell.	1	12°	1 50
Coleridge.	1	12°	1 50
Cowper.	1	12°	1 50
Dana. Household Book of Poetry.	1	8°	5 00
Dante. Translated by Longfellow.	1	8°	3 00
Emerson.	1	32°	1 50
Gray.	1	16°	1 00
Goethe's Faust. Translated by Taylor.	2	12°	4 50
Goethe's Poems. Translated by Bowring.	1	12°	1 40

Herbert.	1	12°	2 00
Holmes.	1	12°	2 00
Homer. Translated by Bryant.	2	16°	4 50
Longfellow.	1	12°	2 00
Lowell.	1	12°	2 00
Milton.	1	12°	1 50
Palgrave. Golden Treasury.	1	16°	1 25
Parton. Collection of Humorous Poetry.	1	8°	3 00
Pope.	1	12°	1 50
Schiller. Translated by Bowring.	1	12°	1 40
Scott.	1	12°	1 50
Shakespeare. Complete. Edited by Hudson.	12	12°	15 00
Spenser. Select Poems.	1	12°	1 75
Tennyson.	1	12°	2 00
Whittier.	1	12°	2 00
Wordsworth.	1	12°	1 50

## SECOND LIST

*Forming an additional library of 500 volumes, recommended as the next most desirable and important.*

## Cyclopædias, etc.

Allibone. Dictionary of Authors.	3	8°	22 50
Chambers. Book of Days.	2	8°	9 00
Clarke. Concordance to Shakespeare.	1	8°	7 50
Cruden. Concordance to the Bible.	1	8°	3 00
Drake. Dictionary of American Biography.	2	8°	6 00
* Encyclopædia Britannica.	21	8°	105 00
Haydn. Dictionary of Dates, with American Supplement.	1	8°	9 00
Smith. Dictionary of Greek and Roman Biography and Mythology.	3		24 00
Stearns. Shakespeare Treasury of Wit and Wisdom.	1	12°	1 75
Wood's Natural History.	3	8°	18 00

## Dictionaries.

Harper. Latin Lexicon, edited by Lewis.	1	8°	9 00
Liddell and Scott. Greek Lexicon.	1	8°	4 75

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\* July, 1880. Of the ninth edition, 11 volumes now ready.



Spier and Surenné. French Dictionary.	1	8°	4 50
Whitney. German Dictionary.	1	8°	3 50

**History.****ANCIENT.**

- Herodotus, edited by Rawlinson.	4	8°	10 00
(Or last revised English ed. of 1880, 4 vols., 8° \$30 00)			
Seven Great Monarchies of the Eastern World. Rawlinson.	5	8°	30 00
Ancient Egyptians. By Wilkinson.	3	8°	33 00
Greece. By Grote.	12	12°	18 00
(Or last revised English edition, 10 vols., 8°, \$40 00)			
Rome. By Mommsen.	4		8 00
The Jews. By Josephus. Edited by Whiston.	4	8°	9 00

**ENGLAND.**

Armitage. Childhood of the English Nation.	1	16°	1 25
Freeman. History of the Norman Conquest.	6	8°	20 00
Froude. History of England from the fall of Wolsey to the death of Elizabeth.	12	12°	15 00
Green. History of the English People.	4	8°	10 00
Hallam. Constitutional History of England.	3	12°	5 25
Strickland. Queens of England.	6	12°	12 00

**EUROPE.**

Dyer. History of Modern Europe.	4	8°	20 00
Robertson. View of Europe during the Middle Ages.	1	12°	2 00

**FRANCE.**

Carlyle. French Revolution.	3	16°	2 70
Crowe. History of France.	5	8°	40 00
Lamartine. History of the Girondists.	3	12°	4 50

**GERMANY.**

Bryce. The Holy Roman Empire.	1	12°	2 00
Gardner. Thirty Year's War.	1	16°	1 00
Gould (S. Baring.) Germany, Present and Past.	2		8 50

**HOLLAND.**

Motley. Life of John Barneveld.	2	8°	4 00
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**ITALY.**

Ranke. History of the Popes.	3	12°	4 20
Sismondi. History of the Italian Republics.	1	12°	1 40

## UNITED STATES AND BRITISH AMERICA.

Bancroft. History of the United States.	6	12°	13 50
Frothingham. Rise of the Republic.	1	8°	3 50
Parkman's Historical Works.	8	8°	20 00
Comprising: The Oregon Trail; History of the Conspiracy of Pontiac, 2 vols.; The Pioneers of France in the New World; The Jesuits in North America in the 17th Century; The Discovery of the Great West; The Old Régime in Canada; Count Frontenac and New France under Louis XIV.			
Von Holst. Constitutional History of the United States.	2	8°	10 00

## GENERAL.

Creasy. Fifteen Decisive Battles of the World.	1	12°	1 50
D'Aubigné. History of the Reformation.	13	12°	12 50
Milman. History of Christianity to the Fall of Paganism.	3	12°	5 25
— Latin Christianity.	8	12°	14 00
Prescott. Historical Works.	15	12°	30 00
Smith, Goldwin. On the Study of History.	1	12°	1 50
Smyth. Lectures on Modern History.	1	12°	1 40
Sybel. History and Literature of the Crusades.	2	12°	4 25
White. Eighteen Christian Centuries.	1	12°	2 00

## Biography.

Angelo, Michael. By Grimm.	2	8°	5 00
Audubon. Autobiography.	1	8°	2 00
Bayard. The Story of the Chevalier.	1	16°	1 25
Burke. By Prior.	1	12°	1 40
Charles XII of Sweden. By Voltaire.	1	12°	2 25
Charles V of Spain. By Robertson, Ed. Prescott	3	8°	6 75
Charles, the Bold of Burgundy. By Kirk.	3	8°	9 00
Cæsar. By Froude.	1	8°	2 50
Evelyn. Diary.	1	12°	2 00
Frederick the Great. By Carlyle.	10	16°	9 00
Goethe. By Lewes.	1	8°	8 00
— Autobiography, translated by Oxenford. (Bohn.)	1	12°	1 40
Higginson's Brief Biographies of European Statesmen.	4	12°	6 00
Irving, Washington. By P. M. Irving.	3	16°	3 75
Macaulay. By Trevelyan.	1	8°	2 75
Mahomet. By Irving.	2	16°	2 50
Napoleon. By Lanfrey.	4	8°	12 50

Nelson. By Southey.	1	16°	75
Pepys. Diary.	1	12°	1 75
Prescott, W. H. By Ticknor.	1	8°	2 50
Quincy, Josiah. By Quincy.	1	8°	3 50
Robertson, F. W. Life and Letters.	1	12°	2 00
Schiller. By Carlyle.	1	12°	90
Scott. By Lockhart.	3	12°	4 50
Smith, Goldwin. Three English Statesmen.	1	12°	1 50
Voltaire. By Morley.	1	8°	1 75
Webster. By Curtis.	2	8°	6 00

**Travel and Description.****AFRICA.**

Burton. The Lake region of Africa.	1	8°	3 50
Livingston. Travels in Africa.	1	8°	4 50

**AMERICA.**

Bates. Naturalist on the River Amazon.	1	8°	2 50
Stephens. Central America.	2	8°	6 00

**CHINA.**

Williams. The Middle Kingdom.	2	12°	4 00
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**ENGLAND.**

Escott. England.	1	8°	4 00
Hawthorne, Mrs. England and Italy.	1	12°	1 75
Laugel. England, Political and Social.	1	12°	1 50
Taine. Notes on England.	1	12°	2 50

**FRANCE.**

Hamerton. Round My House.	1	12°	2 00
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**GERMANY.**

De Stael. Germany.	1	12°	3 00
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**ITALY.**

De Stael. Corinne.	1	12°	1 75
Hillard. Six Months in Italy.	1	12°	2 00
Howell. Venetian Life. (See List I.)	1	12°	1 75

**GENERAL.**

Pumpelly. Across America and Asia.	1	8°	2 50
Taylor, Bayard. Travels. (Part.) (See Lists I and III.)	6	12°	9 00
Galton. The Art of Travel.	1	8°	3 00

## SUMMARIES AND COLLECTED WORKS.

Becker. Charicles, or Ancient Greek Life.	1	8°	3 00
— Gallus, or Ancient Roman Life.	1	8°	3 00
British Essayists. A Selection.	6	12°	12 00
British Essayists. Modern.	6	8°	15 00
Browne. Religio Medici.	1	18°	1 25
Buckle. History of Civilization in England.	2	8°	4 00
Coleridge. Works. (Part.)	3	12°	4 20
Cooper. Rural Hours.	1	12°	2 00
Foreign Classics for English Readers. (Biographical and critical studies.) Edited by Mrs. Oliphant, comprising Dante, Voltaire, Pascal, Petrarch, Goethe, Schiller, Molière, Montaigne, Rabelais and Cervantes.	10	16°	10 00
De Quincey. Works. Remainder. (See List I.)	4	12°	7 00
Foster. Decision of Character.	1	12°	1 50
Freeman. Historical Essays.	3	8°	10 50
Froude. Short Studies. 3d series. (See List I.)	1	12°	1 50
Great Truths from Great Authors.	1	12°	2 50
Helps. Friends in Council. (See List III.)	2	12°	4 00
Huxley. Works. (Part.) (See List III.)	5	17°	8 00
Jameson, Mrs. Works. (Part.)	6	16°	9 00
Landor. Imaginary Conversations.	5	12°	10 00
Mallock. Is Life Worth Living?	1	8°	1 50
Marsh. Works on the English Language.	2	8°	6 00
Miller, Hugh. Works. (Part.) (See List III.)	6	12°	10 50
Müller, Max. Chips from a German Workshop.	4	12°	10 00
Mitchell. Reveries of a Bachelor.	1	12°	1 75
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